

68

A  
TESTIMONY  
OF  
LOVE  
AND  
GOOD WILL

Unto all them who Desire to come to  
Enjoy an Everlasting BEING with the Lord  
of Life, when Dayes in this World will  
have an End.

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*Given forth by one that desireth the Good of all, and  
that none may Perish in Sin,*

John Songhurst.

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1 Thes. 5. 12. *Prove all Things, and hold fast that which is  
Good.*

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Printed in the Year 1680.

1745

1745

1745

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*A few Words to all People, who desire  
to come to enjoy an Everlasting Happiness  
with the Lord of Life, when Death shall  
this World will have an End.*



**T**IME in this World is very short, and it is very Uncertain when the End of it will come, and yet nothing more Certain than the End of it to come; but the World that is to come is for evermore, which is called, *A Long Home*, because it will never have an End; Eccles. 12. 5. and it will be to all People either Joy or Torments forever and ever.

Now the World to come consists of two Inheritances, unto which all must go: the Righteous to the Inheritance of Eternal Life, & Glory, & Endless Felicity with God, and the Wicked into the Lake that burns, prepared for the Devil & his Angels; the one an Endless Joy, the other an Endless Misery and Disconsolation, with Weeping, Wailling and Gnashing of Teeth: Though true it is, *That the God of Heaven never Created Man nor Woman, and left them without Remedy, with intent, that they should go into the Place of Torment, of which there is no End; No: But he Created them for a Purpose of his own Glory; intending, that they should have continued with himself in Paradise, where they should never have had Pain, Trouble or Sorrow, but Joy with-*

*out End.* This was God's Love to Mankind in the Beginning, when he Created Man in his own Image, in which Image man stood Single, Pure, Holy, without Sin, or Fault in the Sight of God; and in that Condition the Lord made a Covenant with Man, and gave him Liberty to eat of every Tree of

Gen. 2. 9. the Garden, except one (to wit) The *Tree of Knowledge of Good and Evil*; but

Gen. 3. 3. the Lord told Adam, *If he did eat of that Tree, he should surely Dye.* Now here

came in the Flood of Misery upon all the World, that is, Man and Woman not keeping to God's Command, nor believing what God had said to them; for if they had kept in the Faith, then had they been preserved from him that ensnared them; for the Devil had an Intent to Ensnare Adam and Eve, and came

Gen. 3. 6. to them with a Lye, and told them, *They should not Dye*, if they did eat of the Fruit

of the Tree that God had told them they should not eat of, but *That they should be as Gods*, which was another Lye: And believing more what the Serpent said, than what God had said unto them, they ventured to brake Covenant with God; for if they had not believed what the Serpent said more than what God had said, but had kept the Faith of God, they had not been ensnared by the Serpent: and thus the Serpent having disputed the Woman out of Faith in God, & destroyed that in her, he created a false Faith of his own, which before could not have been done: And here came in the first believing of Lyes; and so to this day, *wo be to that Soul that doth not believe that God Means as he Speaks.*

Thus

Thus looking more at the Present Enjoyment of the Thing presented, than at the sad Effect it would produce, and letting go the Belief of what God had said to them, to believe a Lying Promise from the Serpent, they became not contented with God's Allowance, but hearkned to the Serpent, Proudly hoping to come to an Higher Attainment than the Lord had placed them in; so the Woman looking upon the Fruit to be pleasant and beautiful to the Eye, and good for Food, did eat of it; though the Lord had warned them before-hand, and told Gen. 3. 3.

them, *That in the Day they did eat thereof, they should Dye*, which the Woman did remember: Thus they let go the Faith, closed with the Serpent, and broke Covenant with God; here they came to lose that Glorious Image, in which they were Created, and that Liberty, Soul-peace, Fellowship and Unity with God, and spiritual Blessings and Benefits which they enjoyed before: And so by Disobedience to God Sin entered into Mankind, and Man was taken Bond-slave by the Devil, and Captive to his Will: And so, according to God's Unalterable Word, and Unchangeable Decree, who said unto Man, *In the Day thou eats thereof, thou* Gen. 3. 3.

*shalt surely Dye*, Man dyed to Righteousness, which will be mans Misery forever, if not deeply Repented of before he go hence, and through Repentance come to dye to Sin, and live to God.

And God hath also decreed, That in that Condition man fell into by that Act of Disobedience, by which Sin entred, and man became separated from  
God

God his Maker, and shut out of his Kingdom, that no Man nor Woman in that Sinful Estate shall again ever enter into his Kingdom, till they come to know themselves Freed from Sin again, and so to be separated from the Evil of the World: For inasmuch as our first Parents, *Adam* and *Eve*, did commit Sin, and so Sin entred, and by Sin they came to shame, and to be rejected of God; and from that day, to this day, Sin reigned over all Men and Women by Corrupt Nature; and Death by Sin from *Adam* to *Moses*, and from *Moses* to this Day; and so all by this Nature *Children of wrath*, as the Apostle said, *We, as well as others*: So is it certain, that in this State all are undone forever.

Now seeing it is concluded, That Sin hath entred all men, and all have sinned, and that all are at a loss, concerning the Knowledge of God, his Way, and the Salvation of their Souls; and that none shall be Heirs of God's Kingdom, while they remain in the Sinful Nature, because while men live in that Nature, there is no Salvation; and if no Salvation, then Damnation: Then the *Question* that remains is this:

*Seeing these Things are so, how shall People be Freed from Sin, and from Condemnation, and the Wrath to come, and be made Heirs of God's Kingdom, and Injoyers of his Salvation, and Inheriters with them that are Sanctified?*

The Lord seeing this hath provided a  
 John 1, 9. Means (to wit, *Christ, the true Light*)  
 being

being much grieved for Man in that lost Condition he was plunged into, for he was become a Bond-slave to the Devil, and an Enemy to his own Soul, and no way capable of Salvation without God, though the Fault was in Man; *For God created him a Noble Vine, wholly of the right Seed; but* Jer. 2. 21. *he became a degenerate Plant of a strange Vine, and Rebelled against God his Maker: Yet (I say) the Lord in the riches of Mercy, and great Pity towards the Sons of Men, did bear with them, and did not cut them off in their Sin, neither desired he their Death or Destruction, but rather that they should turn from their Wickedness and live. And so, the Lord considering the Misery man was fallen into, and what was become of man, looking down upon them with an Eye of Pity and Compassion, remembered his former Love to man in the Beginning, when he first created him, how that he had more regard to man than to all he had created upon the Earth besides, insomuch that he made him in his own Likeness, in pure Holiness, without any Spot of Sin, and set him above the Ox & the Ass, and above all other Creatures in Wisdom, Power and Glory; but man losing that Dominion God gave him, fell under the Ox and the Ass (that is) became more degenerated than the Beast of the Field, and hath not Power of himself over Sin, that holy Nature being lost, which he was created in; that Wisdom, that Glory, that Power, in which he was created, are also lost, and Man disabled to glorifie God; but the Beast of the Field kept their places, as they in the first were created, and praise the Lord in their kind*

kind, and he findeth no Fault in them: And as man at the first was set above them, so now in God's Account he is set above man in his Fallen State: for instance, If one have an Ox or an Horse to a Pond to drink, and beat him, till one kill him, he will drink no more but to do him good; but man is worse than a Beast in drinking to Excess, and so drinks up Iniquity as an Ox drinks Water; and many times men destroy their Bodies, as well as their Souls, in Excess of Drunkenness: and as we are in this Condition, the Beasts of the Field are set before us; and herein Complaint was taken up against Man: The

Lord by the Mouth of his Prophet said,  
 Isaiah 1. 2. *He had nourished, and brought up Children, and they had Rebelled against him, and had forsaken him Dayes without Number, (Him, the Fountain of living Mercyes to their Souls) and had been seeking and inventing to themselves other Fountains, which*

Jer. 2. 13. *would stand them in no stead; broken Cisterns that would hold no water: And in this Condition the Beast of the Field is set before man; and the Lord said, The*

Isaiah 1. 3. *Ox knows his Owner, and the Ass his Masters Crib, but Israel doth not know the Lord.*

Oh, the Sad and Deplorable State of Man! Oh, the depth of Misery that men are fallen into! whom God so highly honoured, that now the poor Ox and Ass is set before them! Oh! what Misery, Wo, Dread, Sorrow and perpetual Destruction (never to have End) doth attend Man and Woman in this Condition, and that without Remedy of fallen man!



had not the Lord in Mercy towards man provided a Remedy, we had been all Undone, as on the account of Salvation, and that forever.

But the Lord of yearning Bowels and tender Mercy to our Souls, hath prescribed a way how Man may come again into favour with God, and to escape all those fore-mentioned Dangers, which by reason of Sin they are like to be plunged into, and become more Miserable than any other Creature upon Earth; for there is nothing else that God hath Created upon the Earth but Man and Woman, that hath sinned; therefore in this Condition they are of all other Creatures most miserable in the sight of God: And the Lord looking down upon People in this Condition, & seeing them all gone astray, and that there was none in this state did good, no, not one; but all were running Head-long to Hell, being gone from the Wisdom of God, and the good Spirit of God in themselves; therefore there was none found doing good: and then came they to be led by a bad Spirit: And to this day the bad Spirit rules and bears sway, more or less, in all People that are not come to obey Christ's Spirit, and to be led and guided by it: For all People upon the Earth are led and guided by one of these two Spirits: Sinners by the Spirit that begetteth Sin in them, and carrieth it on in Thoughts, in Words and in Actions; and Righteous men by the Spirit of Righteousness, that begetteth Righteousness in them, and carrieth it on in them in Thoughts, Words and Actions; and thus all men and Women come to be known, that is, by their Words and Actions, what Spirit it is they are

Mat. 12. 33. led by ; *For the Tree is known by his Fruit,*  
as Christ said of old.

Now here was the Lord's Love wonderfully manifested again to Mankind, after he had rebelled against God, and had lost that glorious Habitation which the Lord had placed him in, in that the Lord was not willing to reject man forever, and to take the Kingdom from him forever, but upon Terms the Lord offered it to man again, and hath sent his good Spirit into the Wilderness of deep Distress, whither Nehem. 9. 20. Man and Woman was driven from the Presence of God, by reason of Sin, to visit man in his fallen state, and bring him back again to God. Now this is the Terms that God hath proffered his Kingdom to man again upon ; *Repent ye, and Believe the Gospel :* And this Jesus proclaimed in his Message from the Father, when he sent him into the World to preach the Glad-tidings of the Kingdom. So all that turn again to God, believe him, and hear him, and obey his Voice, as the true Shepherd, and Repent of the Evil they have done, and cease to do Evil, and Luke 13. 3. Acts 3. 19. turn from their Evil Wayes, and learn to do well, and lead a new Life, and keep God's holy Laws and Commands the residue of their Lives.

Now to all, without Respect to Persons, Rich or Poor, Old or Young, High or Low, Bond or Free, Master or Servant, White or Black, All that will receive God's Kingdom upon these Terms, behold, it stands offered to them : and to help man in this Work, seeing no man can do it of himself without God's help,

God



God hath so loved the world, that he hath sent his Son, Christ Jesus, the true Light, John 3. 16. that Enlightsens every man that cometh into the World, to visit man, and hath given a Measure or Manifestation of his good Spirit to every Man, and to every Woman to profit withal, according to the Sayings of the Scriptures of Truth, which we that are called *Quakers* do own to be *A True Declaration of the Holy men of God, and of those things that ought to be Believed and Practised.* And this profiting which they are to profit by the Measure of his holy Spirit is upon the Account of Salvation, which nothing else can do, but God's Light and Spirit; and therefore he hath freely given it to all People to awaken them out of Sin and Wickedness, saying, *Arise and go hence, for this is not your Rest.* He also makes Proclamation of Liberty to the Captives that are in Satans Bands, That they may all upon these fore-mention'd Terms come to Enjoy Peace with God again, and a Crown of Everlasting Life to their Souls when Dayes in this Life will have an End, when all Crowns of Glory here 2 Cor. 5. 7. below will fade away, and never be enjoyed more; Oh! then Happy will they be that have got an Habitation in God, and an Inheritance that will never decay.

And God also by his holy Spirit makes Proclamation on the other hand, That they that will not turn to him, and lead a New Life, but still Rebel against the Manifestations of his Light, and the Strivings of his good Spirit in their own Hearts and Consciences, till he leaveth striving with them, and their Day of Vi-

situation be over, That unto all such. and upon all such  
 shall pass the Sentence of, *Go you Cursed,*  
 Mat. 7. 23. *Depart from me, I know you not:* And thus  
 ch. 25. 40. 41. the Wicked, and all the Workers of Iniquity will be turned into Hell, and all that forget God, where they must inherit Everlasting Punishment. And here is the *Reprobation & Damnation* that God decreed in the Beginning; not that God would not have saved them. But it is happened to them as to *Jerusalem* of old; God hath striven to gather them, and they would not be gathered; and so God's Unalterable Decree in Justice is fulfilled upon them.

And this concerneth all people upon the face of the Earth, that desire Peace with God in this Life, and a Dwelling with him for their Souls when this Life will have an End: I say, It concerns them to search and try how it is with them, and how they stand in Relation to the Spirit of God in themselves, and to consider by what they are led; for all are led by the good Spirit or the bad; and the good Spirit leads Peoples Mind Heaven-wards, to mind heavenly things; and the bad Spirit leads Peoples Minds Hell-wards, to mind Ungodliness, and Carnal Earthly things; and if not resisted, strived against and turned from, it will lead into the Bottomless Pit, out of which there is no Redemption. And no man in his own Will or Strength can stand against that Soul-betraying Spirit, which hath taken hold of all Mankind, so that without the help of God's Spirit all are undone being no way able to Help themselves; but blessed be the Lord, he hath taken care of man, and  
 hath

hath sent his good Spirit to that end to help us against the Spirit of Unrighteousness.

Now here all People by this good Spirit of God may come to have their Understandings opened, and to see how it is with them, as upon the account of their Salvation, and how they stand in acceptance with God. Now Mark, here lies the thing, if thou art led by the Spirit of God, then thou art at Peace

with the Spirit of God in thy self; but if Rom. 8. 16.

the Spirit of God be yet a Reprover and

Condemner in thy Heart and Conscience,

and check and trouble thee there, then

thy Peace and thy Salvation is not

wrought with God, but thou standest

far rejected in the sight of God, who is the Searcher

of all Hearts, and the Discerner of all Thoughts, al-

though thou mayst profess much of Religion, and

mayst run into many Inventions and Forms, thinking

to please God, and to find Peace for thy Soul; and thou

mayst Pray, Preach, Read and Sing, and be an Ob-

server of outward Ordinances, and Family-Duties

too, as they are called, and yet be an Enemy to God

and to thy own Soul, if thou refusest to be led by the

Spirit of God out of the Evil Wayes of the World,

from a vain Conversation; For the

Prayers of the Wicked are an Abomination to

the Lord.

John 16. 7,

8. John 3. 3,

20, 21, 22.

Prov. 15. 8.

& 28. 9.

For so far came Saul when he was an Enemy to God and his People; and to his own Soul, he made a great flourish about Religion, and was much

in the outward Observations: he said of

himself, that he was blameless as con-

Acts 9. &

chap. 22.

cerning

*Rom. 7.* cerning the outward Law; and doubtless he had great Learning, and was very zealous for Religion (far beyond Thousands now a-days of those that are called *Christians*) yet all this while he was an Enemy to the Spirit of God in his own Heart, and in his blind Zeal kickt against the prickings of Gods Spirit in himself, as many high Professors do now a-days, and are rebelling against the strivings of Gods Spirit in their own Consciences, while full of outward Duties, that make a fair shew in the Flesh: But it is hard for People to kick against the Pricks; for consider, that if ever man come into the Way of God again, it must be by being instructed by the Spirit of God; *For the Reproofs of instruction are the Way of Life:* and God hath given his good Spirit to that end, *viz.* to instruct People in the way of Everlasting Life.

And this is he that was in that Body of Flesh that suffered at *Jerusalem* by the murdering *Jews*, who was the only begotten of the Father, full of Grace and Truth, that whosoever would believe on him, should not Perish, but have Everlasting Life.

He that said, *Before Abraham was I am*, this is that second *Adam*, that quickning Spirit, who is that Saviour and God manifested in Flesh, who is come to Redeem people out of Sin, and from a Vain Conversation, that he might be the Saviour of their Soul, by inwardly washing and cleansing them from their Sin by his own Blood; and not to save People in Sin, but from it: and this

this is that *Rock* that followed *Israel* of Old, of which they drank; *Which Rock*, 1 Cor. 10. 4. says *Paul*, was *Christ Jesus*.

So here is the means of Salvation, and that of Gods preparing, for poor lost mans recovery, to bring him back to be an Inheritor in that Kingdom that stands in Righteousness, and Peace, and Joy forever; and the way to it, is to come to be instructed by this holy Spirit of Truth, which leads into all Truth, and the Reproofs of this instructing Spirit is the way to Life; as the Scriptures of Truth say and bear Testimony.

Now that that Reprovethe people for sinning, is that which leadeth them that adhere to it out of Sin, and instructs and teaches people the Way to this Kingdom of God, and till People come to own the Instructions, Teachings and Leadings of this good Spirit of God, that leads into all Truth, and teaches all Truth, and no Lye is in it; they shall never know the way to the Kingdom of Heaven, nor have the Peace of it. (never any did) But by rejecting the strivings of Gods Spirit, and striving against the prickings of it in the Conscience comes Misery upon all People. This was the Overthrow and Ruin of *Israel* of old (*Neh. 9. 20.*) That God had given unto them his good Spirit to instruct them, but they rebelled against it, till their Day was over, and then came in a Flood of Misery upon them, and then all the World could not help them, but his Wrath broke out upon them, as it is written, *Their Carcases fell in the Wilderness, yea Twenty Three Thousand in one day, and were destroyed of Serpents and of the Destroyer*, 1 Cor. 10. 8, 9, 10, 11, 12. and this happened to them because they rebelled against  
God's

God's good Spirit, that he gave to instruct them, resisting it till their Day was over, and that the Lord ceased striving with them, and swore in his Wrath *They should not enter into his Rest*; a dismal Conclusion!

These things did not only happen to them in that time, but to all those in all Ages that rebelled against God's Spirit, till he ceased striving with them, they ever came to Misery, which never will have an End.

*Rebellion* (said one of old) *is as the Sin of Witchcraft*, 1 Sam. 15. 23. and the Law would not suffer a Witch to live: and as in the time of the Law God allowed not Witches their natural Lives, neither will God give Eternal Life to those Souls that go on in Rebellion against the Reproofs of his good Spirit now, but sin out the Day of their Visitation, even the Day of his Long suffering and Forbearance to them, who hath said, *My Spirit shall not alwayes strive with Man*, Gen. 6. 3. It was the Saying of a good Man in dayes past, speaking to People in their Youth, one that was acquainted with the Dealings of the Lord with Mankind; *Remember thy Creator in the dayes of thy Youth, before the Evil Day come* (Eccles. 12. 1.) that is the Evil Day, when God's Spirit hath done striving with Man, which will come upon all People that do not turn at the Reproofs of God's Spirit in their Hearts in that time when he offereth Mercy to them.

But in all Ages God raised up faithful men, that were faithful to the Spirit of God in themselves, to bear a Testimony against Sin, and to warn People of the Evil of their Doings, as well as by the strivings



vings of his good Spirit in them, because he would leave them without Excuse, that hated Knowledge, and did not chuse the Fear of the Lord, but set at nought all his Counsel, and would not turn from their Evil Wayes at the Reproof of his good Spirit in them. And these good Men the Prophets, they spake what God spake to them, or in them, by his Spirit, and not a Premeditated Matter, as the Priests do now adayes (of all sorts) that are not led by the Spirit of Christ.

In dayes past God spake to the People by the Prophets, and they were moved to speak as he pleased, sometimes little, and sometimes much, as he pleased, and what he pleased; and in this manner God speaks by his Prophets in this our Age; and these be the true Ministers, and none else, nor none else ever were; nor can any inform men, and set them in the Way to Heaven, if they are not themselves led, instructed, taught and guided by the Spirit of God themselves; such can instruct others. as God doth them; and such can speak their Experience to the People of the Teachings, Leadings and inward Guidings of God's Spirit, and how the Soul comes to be reacht, converted and brought into Union, Communion and Fellowship, and to converse with God, as they are moved by the Holy Ghost, and as the Spirit gives them utterance; and these be the true Ministers of Christ, and these preach without Study or Natural Art or Invention of Man; and they that take upon them to be Teachers of others, and are not come to be taught, led and guided themselves by the Spirit

1 Cor. 1. &  
Chap. 2. 10.  
1 John 1. 1,  
2.

rit of Truth, that leads [mark] into all Truth, that so by this they may turn people (as Prophets and Apostles did of old) to the Leadings and Guidings of God's Spirit in themselves, are False Prophets and Deceivers; for *that which may be known of God is manifest and to be manifested in man; for there God shews it to man,* as it is written, *God hath shewed it unto them,* Rom. 1. 19. And all that take upon them to be Teachers, and would seem to be something, and know not these things, are Deceivers, and will cheat people of their Souls, and have done many Thousands already. *Jerem. 14. 14. 23. 28, 29, 30, 31, 32. 36.*

And this I speak that all may take Warning, and be awakened to seek after God, and come out from the False Prophets and Deceivers that are in the World, and inwardly to wait upon God, to receive from him the Spirit of Wisdom and Revelation in the Knowledge of himself in your inward parts; and this is the saving Knowledge, as it is written, *This is Life Eternal, to know thee the only true God, and Jesus Christ whom thou hast sent,* John 17. 3.

But now to return to the thing before in hand, which was, to take a View of the Misery, Destruction and Ruin of those that in their Day did not turn from the Evil of their Doings at the Reproofs of God's Spirit in their own Hearts and inward parts, but provoked God from day to day, then God raised up his Servants the Prophets, and sent them to warn Evil-doers, as a Sign to them, that the Long-suffering of God was drawing to an End, and that his Spirit should cease striving with them, and that swift Destruction should come upon them, except a speedy Repentance and  
Amend;



Amendment of Life; as namely, *Noah*, that just Man, who walked with God, and was perfect in his Generation, him did God raise up to be a Witness against that Generation (a Minister, a Preacher of Righteousness) to whom God revealed his Mind concerning that Generation, saying, *My Spirit shall not alwayes strive with Man* (that will take no Warning) and God said to *Noah*, *Make an Ark, for the End of all Flesh is come before me; and behold I, even I* (said God) *bring a Flood of Water to destroy all Flesh, wherein is the Breath of Life: but I will establish my Covenant with thee; for thee have I seen Righteous before me in this Generation.* And I suppose much need not be spoken now to convince people, that God did destroy the old World in the execution of his Wrath, and that because they sinned out the Day of their Visitation, and did not Return at God's holy and just Reproofs, while his Spirit strived with them.

Again, the Inhabitants of *Sodom* and *Gomorrhah*, with their Cities and Substance, for their Sins were brought into Ashes, who as the Figure of Eternal Vengeance hath God made to be an Example to all that afterward should live Ungodly here.

Also, there was the Overthrow of *Pharaoh* and his Host, who in the Pride of his Heart said, *Who is the Lord, that I should obey his Voice? I know not the Lord, neither will I let Israel go.* This Sturdy Oak did God visit with Judgment, by pouring out of his Plagues upon him and his Land; and he brought down his Pride in the Red Sea, and he Humbled him by a perpetual Overthrow in the Deep: but this *Israel* whom *Pharaoh* would not let go, that they might hold a Feast unto the Lord in the Wilderness, and

Sacrifice unto their God, them did God deliver out of his hand by a strong Arm, and led thorow the Red Sea, as upon dry Land, making the Waters stand as Walls on the Right hand, and on the Left. And thus God made *Pharaoh* an Example to all that after should be Hard-hearted, and refuse to Obey the Lord.

And let it never be forgotten, that in all these Overthrows God took care for the Righteous, for them that loved God, and obeyed his Voice, and rebelled not against his good Spirit, but turned at the Reproofs thereof, who sinned not, but stood in Awe, as Namely, *Noah*, that Righteous man, him God saved from the Destruction of the old World, and delivered just *Lot* out of the Overthrow of *Sodom*; and *Israel* his People he redeemed out of the Iron-Furnace, and delivered them from *Pharaoh* that oppressed them, and pleaded their Cause with the Kings of the Earth, and avenged their Wrongs upon them.

Yet here's one President more; that part of *Israel*, which sinned, and obeyed not God's Voice, but day by day provoked him to Anger by their Rebellion and Unbelief (even them for whom God had wrought such great Salvation) God overthrew in the Wilderness, and cut them off in his Anger by the Sword, the Plague, or other Destruction, and twenty three thousand fell in one day, and God made their Children to wander in the Wilderness Forty Years, to bear the Whoredoms of their Fathers, till the Carcases of their Fathers were consumed in the Wilderness: These God was grieved and displeased with, because they rebelled against his Good Spirit, which he gave them to instruct and lead them in the Way  
they

they should go; and this was not all, but he sware in his Wrath, *They should not enter into his Rest*: So may we well conclude with the Apostle, That if God spared not the Angels that sinned, nor the Old World that sinned, nor the Cities of *Sodom* and *Gomorrhah* that sinned, nor *Pharash* and his Host that sinned, nor that part of *Israel* that sinned, whom God so dearly loved, and wrought so great Salvation for, but made them Examples for all that after should live Ungodly; oh! what shall be the End of those that tread under foot the Son of God, and count the Blood of the Covenant an Unholy Thing, and do despight to the Spirit of Grace, and daily crucifie the Son of God afresh, spiritually, by their Ungodly Lives, and Ungodly Conversations: For as Sin was the Transgression of the Law, so whosoever sinneth, rebels against God and Christ, and doth do despight to the Spirit of Grace; and as he that despised the Law that came by *Moses* dyed without Mercy, so God hath reserved a greater Punishment for him that sins wilfully, and turns not at God's Reproof, but rebels against his Spirit, sets at nought his Counsel, and despises his Reproof, and hates Knowledge, and doth not chuse the Fear of the Lord, nor that Light and Grace that inwardly strives with men to turn them from Sin, by inwardly checking and reprovng them for sin in their Hearts and Consciences, and inward Parts, and counsels them in their inward Parts to live soberly, righteously and godly in this present World; such, I say, must inherit everlasting Flames, and have their Portion in the Lake that burns, where shall be *weeping, and wailing, and Gnashing of Teeth*, and that for evermore.

And

And let it be observed how God loved the Righteous, and preserved them in all Ages, who feared God, and stood in his Counsel, and loved God above all, who feared God because they loved him, and sinned not, but stood in Awe; oh, how attentive was God's Ear to hear them! and how did God open their Hearts to intercede for the Ungodly, for their Enemies, for them that hated them without a Cause, and grudged them their natural Lives that God had given them! Oh, how was the Lord intreated by them! insomuch that the Wicked speeded the better for the Righteous; for in the Overthrow of *Sodom*, if there could have been *Ten Righteous* found, God would have spared the whole City for the sakes of *Ten Righteous Persons*: and *Zoar* was spared for *Lot's* sake, that Just Man.

It is good and blessed for all to be Righteous; for *without Righteousness and Holiness none shall see God*; and without seeing of God, there is no enjoying that Kingdom which is not of this World, wherein there is Joy and Peace forever. Now there is no man of himself can come to be righteous and pure in Heart, but Christ must cleanse and purge the Heart, and wash it by the inward Washing of Regeneration, *by sprinkling the Heart from an Evil Conscience by his own Blood*, and the Heart being thus made pure, the Saying of Christ in the fifth of *Matthew* comes to be fulfilled to all such, viz. *Blessed is the pure in Heart, for they shall see God*. And in order to bring to this Blessedness, God hath laid Help upon one that is mighty to save, to take off the Burthen of Sin from the Soul, and to give Rest to the Soul that is weary. Now most people will confess to this, because it is Scripture;  
but

but it is **one** thing to confels to it, and **another** thing to know it experimentally, and to come truly to Christ.

It may be an Objection may be in some concerning the *Manner of Coming to Christ*.

Unto this I *Answer*; The Manner of coming to Christ, is to come to his Light and Grace in the Heart, and so to be made new Creatures; man must leave Sin, and come to a godly Sorrow, which worketh a true Repentance never to be repented of, to come to know Sin to be a Burden, and to feel the weight of it upon the Soul, if he will come aright to Christ; for these be they that Christ called to come to him, saying, *Come to me all you that are weary and heavy laden, and I will give you Rest, I will ease you*, Matt. 11. 28. And as thou comest to him, he will make thee righteous and pure in Heart, that thou mayest see God, and be blessed.

This is that a man cannot do for himself, nor no man for him, but Christ only: So it is those that mourn and groan under the Burden of Sin, that are fit to come to Christ; not them that take Pleasure in Sin, nor them that love Sin, and plead they must live in it term of Life, that is, till they Dye. But them that travail, as *Paul* did, *to be delivered from the Body of Sin, &c.* (Rom. 7. 24.) this is the Way to become New Creatures; and these be they that hear the Voice of the Son of God and live, as he said, *My Sheep hear my Voice, and the Voice of a Stranger they will not hear*, John 10. 27.

(these

(these were good Sheep.) Now to come to hear Christ's Voice, is to obey his Spirit, that striveth in the Heart to reclaim the Wicked; and the *Willing and Obedient shall dwell in the Land* (in the Kingdom of God) *and shall eat of the Good of the Land*, the Bread of Life, and their Souls shall partake of the Honey and the Milk that floweth therein, *Isaiah* 1. 19.

Some may say, *If I had been in the dayes of his Flesh, I would have heard him, and have come to him; but he is ascended upon high, and sitteth at the Right Hand of God; and how can I hear him now?* Well it is true, he is ascended into Heaven, and is with the Father; But mark this, he is not confined to one place, but as thou

Rom. 9. 5. mayst read in the Scriptures, *He is God over all blessed forever; and his Presence filleth Heaven and Earth*; he is every where, and there is a measure or manifestation of his Light and good Spirit given to thee, and to every man and

1 Cor. 12. 7. woman upon the Earth, that thou and they may profit by it, upon the count of Salvation, and the knowledge of this is made known in thee, or that which may be known of God is manifest in thee:

Rom. 1. 19. and the Scripture saith, *The Word is near, even in the Heart and in the Mouth, &c.*

there thou mayst hear it, and as thou obeyest the Voice of it, it will give thee Power to do that which it doth require of thee, and by doing this it is that thou mayst hear his Voice, by keeping to that of God in thee, and thy mind exercised in it.

Here the Voice of the Spirit of Christ is known as well as in days past, and in Generations gone. So let none



none deceive themselves, for the Spirit of *Christ* is near to all, whether they will hear him or not; and true it is, that they must one day give an account to him whether they will or no: therefore let none deceive you with lying Vanities or unprofitable Words; for this is he that *searcheth the Heart, and tryeth the Reins, and sheweth unto man what his Thoughts are, the Lord of Hosts is his Name: and he is not far from any:* so that no man need say, *Who shall ascend to fetch Christ? or who shall descend to fetch Christ up? or who shall go beyond the Sea?* For saith the Apostle, *The Word of Faith which we Preach is nigh* (but how nigh?) *in the Heart;* and that Christ was that *Word of Faith which they preached;* (and so we say) that People may hear it and do it: And Christ said to *John* as may be read in the third Chapter of the *Revelations, Behold I stand at the Door, and knock, if any man hear my Voice and open the Door, I will come in to him, and sup with him, and he with me,* Rev. 3. 20. It is at the Door of the Heart the Lord knocketh; and they that hear & obey the Spirit of Jesus, that there knocketh, such come to be born of the Spirit, and by this come to sup with the Lord, which is not an outward Supper, but an inward enjoyment of spiritual Food, *the Bread of Life, that which came down from Heaven, which Christ said, He that eateth thereof should never dye* (should live forever) *John 6. 33, 34, 35, 50, 52, 53, 63.* and that Bread that a man eating of it never dyes, Christ said, *was the true Bread, that his Father gave from Heaven* (then the Priests did not give it.) And when the People murmured because Christ said, *Except ye eat the Flesh*

Acts 17. 27,  
28.

Rom. 10. 6,  
7, 8.

of the Son of Man, and drink his Blood, ye have no Life in you; did not Christ for their further satisfaction make them this Answer? *The words that I speak unto you, they are Spirit, and they are Life; it is the Spirit that quickeneth, the Flesh profiteth nothing.* Now they that can believe Christ, let them, who said, *The Flesh profiteth nothing*, but the quickening Spirit and Power of God, that raiseth the Soul from Death to Life.

And this is that we labour to bring People to, that all might come to know that they have a part in him who said, *I am the Resurrection and the Life*, John 5.25. and so to feed at the Table of the Lord, that they may never hunger more.

And for this we have been and yet are hated of the World, both of Professors and Prophane, but more especially of some angry and envious Professors; and no marvel, for none hated Christ and the Apostles more than they that made Profession of Religion (in those dayes) who were themselves out of the Life of Righteousness, and in Hatred, Strife and Envy, as too many Professors are now adayes, who stick in the outward Observations and Ceremonies; one crying, *Lo, here is Christ*, and another, *Lo, there he is*; and all in their own Inventions, or in the Inventions of their Fore-Fathers, or at least in the Imitation of Elementary Things, often Persecuting and Destroying one another about Opinions.

And these are they that are led by a false spirit; for all people are led by the true or false Spirit; for there is but two, the Good and the Bad, which all People upon the Earth are led by; that is, the Spirit of



of God, or the Spirit of the Devil; and to which of these a man gives his Mind to serve, *his Servant he is*, and his Conversation is managed by that Spirit, and it may be that both lead to profess Religion: for even the Devil in some sense is not against Peoples making a Profession of Religion; but he makes them so blindly Zealous, that they shall Hate, Persecute or Murder those that will not believe what they believe, and worship as they worship, and be of their Religion: The Devil cares not how much People talk of God and Christ and Religion, provided they do not deny him to lead them, and so become New Creatures; *For they that are not led by the Spirit of Christ, are none of his*, Rom. 8. 9. And to be led by the Spirit of Christ, is to become a New Creature; for all have been in the old Nature *Children of Wrath* (as the Apostle said, Ephes. 2. 3.) *we as well as others; till we come to put off the Old Man with his Deeds, and to put on the New Man, which is created after the Image of him that created him, in Righteousness and true Holiness*, (Ephes. 4. 24.) the image of Christ, who said, *Behold I make all things New.*

And herein cometh the New Birth to be known, by which People come to be Heirs to God's Kingdom, which none ever come to, but they that are born again, which is to live a Life answerable to the Truth; and to put off the old Man's Deeds is to put off Sin, for all Sin and Wickedness is of the Devil, the old Man, and this is the old Nature by which People are Children of Wrath; and it is the old Leaven the Apostle commanded to be purged out, that in the room thereof Righteousness may dwell, which is of the

New Nature, and they that come to this in all things, become New Men, and have New Thoughts, New Words and New Works, being begotten and born again by the Spirit of God, all things become New, and all Old Things be done away, to wit, Swearing, Cursing, Lying, Quarreling, Fighting, Stealing, Whoreing, Drunkenness, Pride, Envy, Murther, Cozening, Cheating, Covetousness and Idolatry, Dissimulation and Hypocrisie, all that is Old; and all False Religions must be roled together, as a Scrole, and a New Worship must

John 4. be known, even in Spirit and Truth. And this was that which John was shewed in the time of his Banishment, by him that said to him; *Behold, I create all things New* [Mark the end of the Old] John said, *He saw a New Heaven and a New Earth, in which dwelt Righteousness, and there was no Sea; but the Old Heaven was roled together as a Scrole, with a great Noise, and the Earth was burnt up with every green Tree; and every Island and every Bonds-man and every Free-man fled away; and the Elements were melted with fervent Heat:* But these things are a Mystery hid from the Wisdom of this World; for the Treasures of Wisdom and Knowledge are hid in Christ Jesus, who only and alone opens and reveals the Mysteries and secrets of God's Kingdom, and also of the Devil's Kingdom; and without this Revelation of Jesus none can know the Right way from the Wrong, nor the True Worship from the False, because it is spiritually discerned.

They therefore that are not led and guided by the Spirit of God, cannot know these things; for the true Knowledge & the right Understanding of it is foolishness

ness to them; therefore they are putting Light for Darknes, and Darknes for Light; and calling Good Evil, and Evil Good; and the Wrong Way the Right, and the Right Way the Wrong: And in this Blindfold Condition are all the Worshippers in the World, that are not led by the Spirit of God to Worship God in Spirit and in Truth; for there is no Worship accepted of God but that which People are led into by the Spirit of God; and for want of keeping to the Spirit of Truth, that leads into all Truth, which in the Heart and Conscience Reproves for Sin, and Justifies men in doing of Good, People run into all manner of Errors, as well in Judgment, Discipline and Worship, as in the other things; for though there be a Spirit in man, *Yet it is the Inspiration of the Almighty that gives a man Understanding* how to Worship God, and of the Way to Heaven, and what to believe, and what not to believe; and what to do, and what to leave undone; and what will please God, and what will not please him.

But that there is such an immediate Inspiration, whereby God doth teach and reveal his Mind to his Children in this Age, is opposed, vilified and denyed by the Generality; and no marvel, for needs must it be so, while they are beside the Truth, and will not come to the Spirit of Truth, to be led by it, but oppose it that should lead into all Truth, and give a man to understand that which no man can understand by the Wisdom of this World, *1 Cor. 1. 12.*  
*ch. 2. 14.*  
 for the Scripture saith, *The World by wisdom knew not God;* but as People come to be made wise by God, so they come to have an Experience of these

these fore-mentioned things: to know the old Heaven to be dissolved, and the Elements melted with fervent heat; this is not an outward thing, but an inward Work of God; and it was never done by any Power, but the Power of God: And blessed be the Name of the Lord, he hath begun this Work in many, which is to the Salvation of them that are faithful, and use victoriously the spiritual Weapons of their Warfare in Righteousness, against Sin and Wickedness in the Heart; and as they of old said, so can many say now adayes, *The Weapons of our warfare are not Carnal, but Spiritual, and mighty through God, for the pulling down the Strong Holds of Satan in man, Principalities and Powers of Darkness; and for the bringing into the Obedience to Christ our Evil Thoughts* (2 Cor. 10. 4.) that in the room of Sin Everlasting Righteousness may reign; then that Peace will be known which passeth all Understandings of this World.

And as People give way to the Spirit of God, it wars against the Devil, and against his strong Holds, which is Sin in the Heart; for that is the chiefest Place in Man, the *Heart*, therefore God expecteth the Heart: And the Wise Man said, *My Son, give me thy Heart*, Prov. 23. 26.

So when Christ cometh to rule in the Heart, then all things become new, the Old Nature by him cometh to be purged out, and a New Nature cometh to be known, which is of the Nature of Christ; and here Man comes to be born again, by putting off the Old World's Worship, Delights and Pleasures, which are the old Heaven and Earth in the Heart;  
for

for Heaven is as False Worship, so Pleasures, Delights, &c. for whatsoever a man sets his Heart, Mind and Affections upon, more than upon Christ, that he makes his Heaven and his God too; some made their Bellies their God, and some make Covetousness their Heaven, and some make Pride their Heaven, whose chiefest Delight is to deck their Bodies up in foolish Toyes, and cannot tell what New Thing many times to invent to put on, or spend their Money upon: Little do such remember what the Prophet cryed, Isa. 40. 6. *All Flesh is but as Grass, and the Beauty of it but as the Flower of the Field; the Grass withereth, and the Flower fadeth away* (in like manner doth the Bodies of Men and Women, with the Beauty thereof) *but the Word of the Lord endureth for evermore*: but this holy Word is little minded, little loved or regarded by many, although it strive with People in them, to save them from the Wrath to come, and will be with them forever, a Joy to those that are faithful to it, and a torment to the Wicked.

But the God of this World hath blinded the Eyes of many, and they are willing to be blinded by him, alwayes delighting themselves in the things of this Life, till Death seizeth upon them; and then their Delights here become their Burden; then they begin to cry out, Lord, Lord! but what doth the Scripture say of such? Matt. 7. 21, 22. [mark] *Not every one that saith, Lord, Lord! shall enter the Kingdom of God; but he that doth the will of God: and the Will of God is, that people should cease to do Evil, and learn to do well (Isa. 1. 16, 17.) and cleanse their Hands and their Hearts, by putting away the*  
 Evil

Evil of their Doings, whilst they are on this side the Grave: For the Scripture saith, *There is no Unclean Thing shall enter the Kingdom of God*; and all Sin and Wickedness is unclean in the Sight of God; and this was that which *John* saw was done away, which he called the *Old Heaven* and the *Old Earth*; and said, *He saw a New Heaven and a New Earth, wherein dwelleth Righteousness*: which was a real Change in Man and Woman, out of Sin and Wickedness, into Righteousness; and so Christ comes to rule where the Devil ruled; and this is being born again; and without coming to this, none can come to be saved, nor go to Heaven.

Therefore 'tis good for all to consider this, while there is time to do it, before the Night come, wherein no man can work for God: for there are many things that hinder man from being born again, as I was about to say concerning them that make Visible Things their Heaven and their God, as some make Covetousness and Pride their Heaven and their God; and other some Drunkenness, Swearing and Lying their Delight, so it is their Heaven and their God; some in Envy, Malice, Hatred and Strife, Backbiting and Revenge; others delight in Quarrelling, Fighting and Murdering about Religion; others in Hunting, Hawking and Horse-Racing, in Cards and Dice, in Foolish Feasting, spending their precious time in Idle Stories, which corrupt Youth, and are a Shame to Old Age. These things and many more, while people live in them, they are not born again, nor led by the Spirit of God; for all these things are brought forth in people by the Prince of the Power of the Air, the Spirit which



*which, ruleth in the Hearts of the Children of Disobedience*  
 Ephes. 2. 2. But the worst is, that all these things, or most of them, are brought forth by such and in such as do pretend to worship and Religion; but all such Worshippers are out of the Fear of God.

God made Man Upright, but he falling from that Upright State, he came to invent many Wayes to find out that again which he by Disobedience had lost; but none could find it, till they came to be led to it by the Spirit of God, the Spirit of Truth, which leadeth and guideth into all Truth; and none come to be led by the Spirit of Truth till they deny themselves, and take up a Cross to their own Wills, a Cross to their old Heaven and to their old Earth, which they have lived and delighted in; not a Cross of *wood* or *Stone*, and such outward things as the *Papists* set up, but to the Perverse Nature, and the Selfish Will, that the Will of God may be done in Earth as it is in Heaven, in thy Earthen Vessel; but while the old Heaven, and the old Earth, and the old Beggarly Elements are standing, these things cannot be till all that cometh to be done away by the Spirit and Power of God; for by him all things are to be made new in Man and Woman. For when thy Delight cometh to be set on the Law of the Lord, and thy Mind to be set on God and Godliness above all other things, and to make it thy chiefest Joy to serve and worship God in the Spirit and in the Truth, and to seek after a Righteous Life here, thou wilt come to know that New Heaven which *John* spoke of in the *Revelations*, wherein dwelleth Righteousness, so new Pleasures and Joyes; for while the Old Nature in thee bears rule, & the old Pleasures

of Sin yet stand in thy Mind and Heart, in that dwelleth Unrighteousness, and that must be destroyed; and when these things by Christ come to be destroyed, then thou wilt come to know Sanctification, and to be redeemed from Sin by the Spirit of God, and to be sanctified (as the Scripture saith) throughout in Body, Soul and Spirit, and so come to know all things to become new, to be changed by the Lord; and this is the New Birth, which is begotten and brought forth by God, which is not of this World, but cometh to be changed by the *little Leaven, which was hid in the three Measures of Meal*, Matth. 13. 33. and blessed be the Name of the Lord, this little Leaven hath in many brought the three Measures into one Lump, and hath changed Body, Soul and Spirit into its own Nature; and in such all things are become new; for the Kingdom of Heaven and the Spirit of it is compared to a *little Leaven*, that was hid in three Measures of Meal; for the Spirit of God seemeth to most people to be of little and of low Esteem in their Eyes; and the Appearance of his Spirit in them against Sin is more hated than any man's; and he is (as the Prophet said, *Amos 2. 13.*) *prest down as a Cart that is laden with Sheaves*. It is Sin and Wickedness that the Spirit of God is pressed down with in the Hearts and Consciences of People; but Wo be to them one day, if by Faith and Repentance they remove not these Weights and Burdens from the Lord's Spirit; this is that which will sink them down to the Pit of Hell, where there is never any more coming out, its without End, 'tis Torment forever.

Therefore it is good for all People to be faithful to  
the



the Spirit of Christ; it is no less than the *Power of God to Salvation* in them that are faithful to it; and by this People come to escape the Damnation of Hell, and by no other means can ever any escape, but as they come to know Christ's Spirit to rule in the Heart and Mind over all Impurity; for he is come to bear sway in the Heart; and therefore *Wisdom* saith, *My Son, give me thy Heart*: and if he rule in the Heart; then that which abounds out of the Heart will be from the Good Motions of Christ's Spirit: and as the Holy Man of God said in dayes past (*Acts 17. 28.*) *In Him we live, and in Him we move, and have our being*; this will also be witnessed by them in this day, that know Christ to rule in them; for such come to live in him, and to move by him, and in him to have their being: he that came to this state said, (*Gal. 2. 20.*) *The Life that I now live is by the Faith of the Son of God*. This was a Life out of Sin, in the New Birth, being chosen out of this World, and come to walk in a new and living Way, which leadeth to the Rest which never will have End: Christ is the Leader of such, and they are no more their own, but his; as he is their Leader, so he is their Father, Master and Keeper; when Temptation comes, he is a strong Tower; he is also in the Righteous as a Refiner's Fire, and as a Fuller with Soap, and as a Purifier of Silver; he makes them more pure than Gold, than the Golden Wedge of *Ofer*: he is in all those that are led by him as a Consuming Fire against Sin and all Deceit; and therefore it is said, *Who can dwell with Everlasting Burnings?* (*Isa. 33. 14.*) for by that Heat cometh all the *False worships* (which are but Ele-

mentary) to be melted with fervent heat, the Zeal of God is kindled against them, and the old Earth by this cometh to be burnt up; then cometh the New Earth, which *John* saw, *wherein dwelleth Righteousness*; and in such there is known no more Sea; for all people being from the Spirit of Truth, are in their Minds as unstable as the Waters of the Sea, tossed to and fro with every Wind of Doctrine, and with every Tempest of the Enemy, before they come to be settled by the Power of God; but this stability being once known, then people come to know a Stay to their Minds, and come (as the Scripture saith, Isa. 26. 3. Phil. 4. 7.) *to be kept in perfect Peace, and to know that Peace which passeth the Understanding of this world*, which the Wisdom of this World comprehendeth not; for they whose Minds are thus preserved, the Wicked One toucheth them not (1 *John* 5. 18.) although he may come with many Snares and Temptations to insnare and draw aside, yet while people are kept by the Spirit of God, they are delivered from them all; for it is no Sin to be tempted, but to enter into the Temptation, that is sin, then People come to break their Peace with God; when the Devil tempts them to do any Wickedness, and they give way to it, this is *making shipwreck of Faith and a Good Conscience*, as by sad Experience some have done; see the 1st Epistle to *Timothy*, the 1st Chapter and the 19th Verse.

But the way to prevent this, is to give way to Christ, that he may bear Rule in thy Heart and Mind, and that he may order thy Affections and Conversation, and bear sway in thee, then thou wilt come to know

k11v m that said, *He that is with you* John 14. 17.  
*shall be in you.* And they that he spoke to  
 knew his words fulfilled, and so spoke by experience  
 that which they were Eye-witnesses of, and said, that  
*he wrought all their Works in them and for them:* And I  
 hope there is none that are so mis-led in their Under-  
 standings, as to say that Work was Sin, but altogether  
 to *work out Sin*; for that is the *work* which Christ came  
 to do, *To put an end to Sin in People, and to* Dan. 9. 24.  
*finish Transgression in People, and in the room*  
*of Sin to bring in Everlasting Righteousness in People;* for  
 Sin is in *People*, for there is none in the *Beasts* of the Field  
 but in mankind; for the *Beasts* of the Field keep their  
 places, as God created them, and do no way displease  
 God, but mankind knows not his Owner, as the poor  
 Ox and Ass doth, as the Prophet said, *The Ox knows*  
*his Owner, and the Ass his Masters Crib, but the People*  
*know not the Lord,* Isa. 1. 3.

In the old Nature no Man nor Woman ever knew  
 God, but as they came to be changed and Born again,  
 and so to put on the New Man Christ Jesus; the Old  
 man being put off with his Deeds, which is Sin, then  
 Christ is known as he said, *Lo, said he, I* 2 Cor. ch. 6.  
*will dwell in man, and walk in man; I will* ver. 16.  
*be their God, and they shall be my People.*

To know this is Eternal Life; but God dwelleth not in  
 Sinners, but in them that are pure in Heart; for 'tis  
 the pure in Heart that see God, and so come to be  
 acquainted with God; here all People that are ac-  
 quainted with God by this acquaintance, come to  
 know how its with them as to their inward condition,  
 and how it stands with their inward man in the sight  
 of

of God, and by the guiding of Gods Spirit all things in man and woman are kept in good order, and by this come to have Power over Sin, and in such there is no need to cry out for want of Power; for God gives Power to them that come to him by Jesus Christ, who hath all Power in Heaven and in Earth in his Hand, and God's love is Universal to all People, and desires not the Destruction of any, but rather they would turn from their Wickedness and live: Here you may see according to the Scripture of Truth, that it is Sin and Wickedness that is the cause of Death to the Soul; for you may read in the holy Scriptures, that God hath promised, that whosoever will turn from their Wickedness, and from their Abominations which they had committed, and come to him, Iniquity shall not be their Ruin, such shall not Perish, but have Life Everlasting; these are terms of Salvation that God hath promised the Kingdom of Heaven upon, that People may lay down their Heads in Peace, when they are to go hence never to be seen more in this World: And man must know Wickedness done away in this Life, *For as the Tree falleth to the North or to the South, so it lieth; and as Death leaveth People, so Judgment will find them, and there is no Repentance in the Grave;* nor calling the time once spent back again, nor no Remission of Sin after this Life; *For no unclean thing shall enter the Kingdom of God.* And all Sin is Unclean in the sight of God, and this is that which Christ is come to destroy, that People may be Heirs to a Kingdom which is not of this World.

And this *Paul* witnessed, when he said, *He had fought.*

*fought a good Fight, he had finished his Course, and had kept the Faith, and henceforth there was laid up for him a Crown of Glory; and not for him only, but for all them that feared God and loved his Appearance, 2 Tim. 7. 8.* And this appearance was and is against Sin in the Heart; and *Paul's* fighting was against Sin and Wickedness with Spiritual Weapons, which was the Law of the Spirit of Life in Christ Jesus, which was not with Carnal weapons, but Spiritual, and mighty through God to the pulling down of the strong Holds of Sin: and this was not known only by *Paul*, and of the Apostles, but by the Righteous in all Ages, and Righteous *Abel*, and *Enoch*, and all the Righteous all along to this day, they that were made Righteous, it was by that Power by which the Apostles witnessed Righteousness, which was the Power and Spirit of God, and this is near to all, that all may be led by it.

But some have said, that *It is not now as it was in the Apostles dayes.*

Why is it not now as it was in the Apostles dayes? what is changed that it is not now as it was then?

O, say they, *we cannot do as they did, and have Power as they had to live and to stand against Sin, and to come to that Perfect State as they did.*

To which I *Query* thus; What was it that made them Righteous; or gave them Power over Sin and Death? And by what did they War against Sin? was it not God that gave them Power over Sin and delivered them from the Evil of this World? and what was it by which they did this, if not by the Spiritual Law of God that is written in the Heart? and if so, then whether the Lords Power, Law and Spirit be not the same

same as it was? and whether the Lords Love be not as it was? and whether he hath not the same Power to help man as he had? I hope all this will be granted, and that it was only and alone by the Power and Spirit of God they came to be Righteous, and to witness an Overcoming of Sin, and by no Self righteousness, nor by any other Power, and that the Lord's Law, Power and Spirit is the same as it was, and his Love the same as it was, and that God has the same Power to help men as he had.

And if this be granted, that it is so, then it seems the Fault is not in God, *that it is not now as it was in the Apostles dayes*; and if the Fault be not in God, then it is in Man: But 'tis my Belief and Experienced Knowledge, that there be some that are come to witness the same Power over Sin as the Apostles witnessed in their day: and I believe that it is with Men and Women that are faithful to God, as it was in the Apostles dayes, as concerning having Power over Sin, and to come to a Perfect State in Christ Jesus.

But to them that are wallowing in Sin, as a Sow in the Mire, and to them that are pleading for Sin for term of Life, although they may be got under a high Notion of Religion, and out of the open Prophane-ness of the gross Abominations which are practised in the World, yet notwithstanding this, while they plead for Sin, and live in Sin, herein they are striving to uphold the Devil's Kingdom, and live in that which Pleaseth the Devil, and Displeaseth God; for Sin is of the Devil's Kingdom, and they that plead for it (to wit, for Sin) are pleading for the Devil's Kingdom; and with such I must needs



confess, it was never with them as with the Apostles in their day, and them that followed Christ in the Apostles dayes; nor in our dayes; and such there were in the Apostles dayes, that would not believe and follow Christ; and they knew no Power over Sin, because they came not to him that gives Power, and so came not to be Sons of God, because they did not receive him that was come to give Power to become the Sons of God, as the Scripture saith, which we that are in Scorn called *Quakers* do believe to be a true Declaration of those things that ought to be believed, and have a reverent Esteem of them; and they say, *Christ came to his own, but his own received him not; but as many as did receive him, unto them he gave Power to become the Sons of God,* John 1. 10, 11, 12.

Receiving of him is to yield to the Motions of his good Spirit in them, and these be they which come to know that God is not changed, nor his Power lessened, nor his Love abated; but he is the same to Mankind to day as yesterday, and forever; and as there were some in the Apostles times, that would not believe the Doctrine of Christ, nor the Apostles, so now in our dayes there are many Professors and Prophane that will not believe Christ nor his Doctrine, because his Doctrine is against Sin, but they cannot abide it, and are crying out, *No Perfection Here*, neither will they believe, that Christ is able to do the Work that the Father sent him to do; for he came to put an End to Sin, to finish Transgression, and to bring in Everlasting Righteousness.

This is that which they cannot believe, and especially they that are got under a Colour of Religion, as

the *Scribes* and *Pharisees* were; they ever were the worst against Christ and the Apostles, and so they are now adayes. For all Religions and Worships are False and Vain, except that which Christ set up above Sixteen Hundred Years ago, *which is in the Spirit and Truth*, which is the Light of Christ Jesus, and the Power of God to Salvation, made known to Mankind in the Heart and Conscience, as the Scripture saith, *Rom. i. 19. That which may be known of God is manifest within, for God hath shewed it to man*, that Sin by this may be made known, and Righteousness made known, the Way of Life and the Way of Death made known, that lost Man may not be to seek concerning Salvation; this hath the Lord done in Mercy for us, that none may miss of that Kingdom which is not of this World; and if any miss that, it is because of Sin; and this must be known to be taken away in this Life; if it could have been done away after this Life, then Christ needed not have come and suffered for Sin, as he did; nor the Apostles and Ministers of Christ have prest People so much to Perfection, as they did, and to make their Calling and Election sure in this Life: But this is certain, *If ever people come to be Heirs to God's Kingdom, they must come to have Assurance of it before they go hence, else they will miss of their Expectation, of having a Rest with God when this Life will End: And to know Assurance, is to know Sin destroyed, and Righteousness set up in the Heart.*

Some may be ready to say, *How is this possible to be, seeing our Mortal Bodies are frail, and full of Infirmities, and Weakness doth attend us; and when we have done all, we are Unprofitable Servants?*

It is true, all the Service that Man can do, it is unprofitable in the sight of God, if God lead not unto it; all Worship, Service and Duty, that is done, set up and offered to the Lord, it being done in Man's Will, this is all unprofitable, and unacceptable of God, it being Man's Will, and not the Will of God; for while People live in Sin, and plead for it, and while the Old Nature is standing, their Preaching, Praying, Baptizing and Breaking of Bread, Singing and Family Duties, it is all vain if Christ move not to it and lead into it; the Scripture saith, *The Prayers of the Wicked are Abomination to the Lord*; and if their best Service be Abomination to the Lord, needs must the rest; for all Sin is Abomination at the best; and therefore while people live in Sin, and plead for the continuation of it, they must needs be Wicked; and herein, I say, all is unprofitable as people live in this Condition. But there is a State and Condition which is profitable & perfect, and that Job came to, and many more of the People of God in all Ages & Generations, that knew the Spirit of God to lead and guide them into all Truth; this is that Spirit which *a Manifestation of is given to every Man to profit withal*, 1 Cor. 12.7. and they that came to be led by that Spirit, their Prayers avail much, and their Works are the Works of Righteousness, and this is that which God doth accept of; and I hope there is none that will dare to say, *That the works of Christ are not perfect*, they that know Christ to work all their Works in them and for them, which Works are perfect and profitable in all they that are pure in Heart; and by this Sin cometh to be destroyed, and by the Power of God Perfection is known,

and not by any thing of man's Righteousness, Service or Invention, which is but Outward Lip Service, which Christ complained against, concerning them that honoured him with their Mouthes, but their Hearts were far from him; it is now just so with most sorts of People, Priests, Professors and Prophane, that are come no further than the *Scribes* and *Pharisees* were, and the *Jews* and High Priests in Christ's dayes, when he in the Body of Flesh walked upon the Earth, they then were much opposing Christ and the Apostles Doctrine, because they preach't up another Doctrine contrary to the Traditions, who were busie about Outward Duties and Services, Praying, Preaching and Singing, and Eating, Drinking, Washing, and making a great flourish with Outward Worship, and boasting about Religion, which was but in Ceremonies, Types, Figures and Shadows, altogether in Outward things, as people are now adayes, that are not come to the Spiritual Worship, which is in Christ Jesus; these were in Ages past, and are in this our Age, all crying out against that *inward Principle* which Christ and the Apostles exhorted People to, as you may read in the Scriptures of Truth how Christ said, *He was the true Light, that lighteth every man that cometh into the world,* John 1. 9. This Light shineth in the Heart and Conscience, there to shew a man his Thoughts, and to set his Inward Condition in view before him, because nothing else can do it; and this was that Light that shone in *Paul* when he said, *O wretched Man that I am! who shall deliver me from the Body of this Death?* Rom. 7. 24. It was the Light of Christ that shewed him his wretched state, and not only

only so, but gave him Power over it, and he being faithful to it, through great Self-denyal, he taking up the Croſs to his own Will, whereby he was crucified to the World, and the World to him, was made able to travail through great Tribulations, Exercises and Persecutions, both by Professors and Prophane, and by his own Country Men; and all this Hatred and Malice was raised up in them by the Devil against *Paul*, because he was turned to the Spirit and Light of Christ Jesus in himself, and led a new Life, and worshipped God in another manner than he did before (to wit) *in the Spirit and in the Truth*, he being come to that which was out of their sight, to things that Christ had revealed to him, and by this he preached, and turned People from Darkneſs to the Light of Christ in themselves, and from Satan's Power to the Power of God; for this thing was *Paul* enviously persecuted, and cryed-out against, and accounted Mad, and ceased not their Pursuit till they had murdered him at *Rome*; and for this very thing do Professors, Priests, Magistrates, and many others hate us, now adayes, for turning of People from Darkneſs to Light, & from Satan's Power to the Power of the living God: & many have been the Inventions, Consultations, & Contrivances against us, both by Parliaments, Councils, Magistrates, Bishops, Priests, Professors and Prophane, that if the Lord had not stood by us, we had been destroyed long ago; but the Righteous God, that pleads the innocent Cause of his Children, hath so kept us and preserved us by his Living Power, that our 'Adversaries had never' ought to prove against us, but only the Law of our God, and  
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this honest *Daniel* was accused for, but consider what became of his Accusers, and the Accusers of the Righteous in all Ages, and then read within what will become of the Persecutors of God's People in this Age, and for the future; and who ever prospered that fought against God? for the Hand of God is too strong for the whole World, and it was ever turned upon them that used Violence, and Misery must be their Portion, if they Repent not.

Therefore 'tis good for all people to look home, and to consider how it is with them, as to their inward Condition; for if I am Wrong, thou shalt not give an Account for me, nor I for thee, but every one for themselves; therefore it is good for every one to walk in the Light, while the Light shineth, before Darkness come upon thee, and there be no more Light, and thou left without Remedy for Salvation; for it is the Light that bringeth Salvation, as you may read in the Scriptures what the Holy Men say, 2 Cor. 4. 6. *That God who commanded Light to shine out of Darkness, hath shined in our Hearts, to give us the Light of the Knowledge of the Glory of God in the Face of Jesus Christ; that is, in the Appearance of Jesus Christ. Christ is the Light, and the Light is Christ Within, the Hope of Glory; and this they spoke who were Witnesses of his inward Appearance, of his revealing himself in their Hearts and Inward Parts.*

And further, the Scripture saith, *That this is the Condemnation, that Light is come into the world, and men loved Darkness rather than Light, because their Deeds are Evil,* John 3. 19.

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This is Salvation to them that are saved, and Damnation to them that are damned (to wit) the Light; for you may see, that they that hated the Light were condemned by it, and it was and is hated by all that love and plead for Sin, which is Evil; for while people live in Darknes, which is Evil, they see not the Evil Effect that Darknes will produce to them that love it, nor the Misery that doth attend them, and therefore they hate the Light; for the Light makes Sin appear exceeding sinful, and dreadful to behold; and they that are not willing to leave their Sins, get up into Disregard and Hatred against the Light that sheweth them it, and sheweth to them their States; this is that which troubleth people in their Minds, and disquietteth them in their inward Parts for following their Lusts and Pleasures, and therefore hated by them; for this is oftentimes troubling of them for creeping under false Colours of Religions, and false Security, and lets them have no true Peace under any invented Religion, that is not set up by God and Christ; and also troubleth the common Priests for making a Trade of the Scriptures, and Merchandize of the people, who with their Lyes make People believe all is well with them, when it is no such thing, and so cheat People both of their Souls and Money, and all this they do for Money; but People are not willing to believe this, because it is an easie Road, and pleasing to the Old Nature and old course of Life; and here they can live and please the basest of men, and do according to the Traditions and Decrees of men, although it be never so contrary to God; and here the Blind lead the Blind, and think all is well, till Death comes,  
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and then they come to see all is in vain, their spending of their Money for that which is not Bread, and their Labour for that which satisfies not the immortal Soul; and then begins to say, *O that I had another day! I would not do as I have done*; and the Reason of this is, because they have been seeking the Living among the Dead, and Life where no Life is; for there is no Life among the Priests in their dead Professions, which will satisfy any man's hungering immortal Soul, for that which satisfies peoples immortal Souls, Priests and Professors are crying out against. because it troubles them in their Sin and False Worship, and for making a Trade of the Scriptures, and Merchandize of the People; and for this they are crying out against it almost in every Pulpit, and almost in every Professors Meeting, crying and railing against the Light of Christ, Grace and Truth in the inward parts; one calling it, *A Diabolical Light*; others calling it, *A Natural Light*, and *The Check of a Natural Conscience*; and some in their Ignorance are so impudent as in plain *English* to call the Light of Christ, *A Devilish Light*; and some call it, *The Quakers Light*, and *An Insufficient Light*, with many other Reproachful and Villifying Terms against Christ and the Light, not only in their Pulpits, but also in their Lives and Practices at other times; for they find, that when people once come to walk in the Light of Christ, and to be led by the Spirit of God, they will have no more of their blind Teaching, then down goes their Trade and their great Gain of Merchandize, with all their Gifts and Rewards, and *Babylon* with all her Bravery, and the old Whore, which sat upon the

the Waters, and made many People drunk with the Cup of her Fornication. When once People come to be led by the Spirit of Jesus, which is revealed in mankind (to wit) the Spirit of Truth, which leadeth into all Truth, and guideth into all Righteousness; Then down falleth all *Babylons* Merchants, Kingdom of Hell, and altogether, and then cometh Christs Kingdom to be set up and known, which is hid from the Wisdom of this World.

But some may say. *Revelation and Inspiration is now ceased; and how shall People come to that State thou speakest of now adayes?*

I Answer, If *Revelation* be ceased, then Salvation and the Knowledge of God is ceased; and if this be true, then what have Priests to Preach now adayes? for Christ said, *No man knows the Father but the Son, and him to whom the Son will reveal him* (Mat. 11. 27.) and that none came to him but by the Father, whom Christ the Son revealeth: And *Paul* also said, *That when it pleased God to reveal his Son in him, he consulted not with Flesh and Blood* (but with the Son, whom the Father revealed.) So here its plain to the Eye that seeth, which God opened, that *Revelation* is not ceased, but the Son revealeth the Father, and the Father reveals the Son in People, as witnessed by the Apostle *Paul*, to shew to People their inward conditions, how it stands with them in the sight of God; and this *Paul* did not see nor find out with all his Learning, nor with his great Zeal, or great Religion, till Christ the Light was revealed in him; neither shall any man upon the Earth come to know how it is with him as to his in-

ward condition, till he come to know Christ revealed in him, and to Inspire him by his holy Spirit, as I have hinted before, that although there be a Spirit in man, yet it is the Inspiration of the Almighty that gives a man an Understanding: and if it be (as some say) that Inspiration is ceased, then all true Understanding concerning Salvation and Spiritual matters is lost; then what need any go after the Priests or any other Professors, if there be no Knowledge of God or Christ to be attained to? Away with all their blind and false Juggles which they bewitch People with, that they might not obey the *Truth*, it is all *Lyes & Delusions*.

*Revelation* or *Inspiration* is not ceased; *Paul* was since Christ, and he witnessed *Revelation* and *Inspiration*, and many more since him; and I believe Christ and *Paul* spoke true, and that the Scripture is true, and all that is against it is Deceit; and the Scripture holds forth *Revelation* and *Inspiration* is not ceased; although in the time of the Law the Priests Lips were appointed to preserve the Peoples Knowledge, and the people were appointed to seek the Law at their Mouthes: Yet now it is not so, but every one that lacks Knowledge is to ask of God, who gives Liberally and upbraideth not such as ask in Faith.

But say some, *Now Quakers do not Baptize your Children, nor receive the Sacrament, as we do.*

I Answer, If thou meanest Sprinkling of Infants, I do not believe that was used by any of the People of God in many Ages since Christ and the Apostles dayes, and therefore I do not know why any should use it,  
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seeing there is not any President in all the Scripture that it was ever used by any of the Primitive *Christians*, neither in all the Scripture do I find any command of God for it; and therefore why should we use it? besides, I look upon the thing as it is now practised, to be a great offence to God in the Actors of it, and for this Reason which I shall render, for when the Priests and People meet together to *Christen* or *Baptize* a Child, (as they so call it) most commonly the Parents of the Child must get some other Persons, as they can, to stand for the Child, and there they must Promise and Vow three things in the Child's Name; first, *That it shall forsake the Devil and all his Works, Poms and Vanities of this wicked world, all the sinful Lusts of the Flesh.* Secondly, *That the Child shall believe all the Articles of the Christian Faith.* Thirdly, *That it shall keep Gods holy Will and Commandments, and walk in the same all the dayes of its Life.* This is Confusion, and contrary to their Faith and Principle; for they do not believe that any such thing can be, or such a state attained to: Now to enjoin People to promise that the Child shall do that which they themselves do believe is Unpossible, is Folly and Madness, Confusion and a Snare to them, to whom they make so to imagine: For if one should ask the Priest, or any of them, if they could live such a Life as they Promise and Vow the Child shall do, they will say, *No it cannot be.* And are crying out in almost every Pulpit, and almost in every Professors Meeting, against such a Perfect Life as they promise and vow the Child shall live, and saying, *No Perfection here.*

For to forsake the Devil & all his Works, & to keep

Gods holy Will and Commandments, is *Perfection*. Now consider the Distraction, Confusion, Madness and Blindness of this People, this is one of the chief Articles of the Church, to Promise and Vow that the Child shall forsake the Devil and all his Works, and live so all its Life long; this is the first thing they injoy a Member of their Church, in the receiving a Member into their Church as part of their form of Worship, and in their Pulpits Preach against it, that is, against the principal part of their *Articles* of belief in *Baptism*, inasmuch as they say, *there is no Perfection here*: O the Darkness & gross Darkness that is over this people, the blindness and ignorance they are in concerning their Salvation! it is hard to express how they are misled, the *blind Leaders* of the Blind, till many a thousand fall into the Ditch: But blessed be the Name of the *Lord*, who hath drawn me and many more out of it, and hath set our Feet upon a Rock, as *David* said, *Out of the Miery Clay*. For all these Performances, and their best Duties are but as Mire and Clay in the sight of God, and we that were in it as well as others, hath the *Lord* raised up to bear a Living Testimony against this Idolatrous Worship, and false Imaginations, that others may come to see where they are, and come out from amongst them, before they fall together into the Pit of Hell, where there is never coming out more. For the Priests and all other Sect-Masters are blind Leaders of the Blind; for do but consider the manner of their proceeding in this matter of Sprinkling of Children, and what it doth produce; the Priest he sprinkleth Water in the Face of the Child, and saith, *I Baptize thee in the Name of the Father, Son, and holy Ghost*.



*Gboſſ.* And that they reckon maketh a *Chriſtian* of the Child, (to wit) a Child of God, a Member of Chriſt, and an Inheritor of the Kingdom of God (an absolute Deluſion) and then there they muſt have ſome other People, good or bad, to ſtand bound for the Child, and theſe they call *God-Fathers* and *God-Mothers*; as if the God of Heaven and Earth had Fathers and Mothers made of wicked Men and Women: for do but mind, theſe people take the Work of God upon them, inasmuch as they take upon them to Promise and Vow that the *Child ſhall forſake the Devil and all his Works*, which is to live without Sin, and no leſs then all the dayes of his Life, which is a thing all the World can never do; for inasmuch as they promiſe that the Child ſhall forſake the Devil and all his Works, this doth include all Sin whatſoever; for there is no Sin, nor never was, but is of the Devils work, and here-in they take that upon them which none can do but God and Chriſt: and therefore *Chriſt is come to deſtroy Sin, to put an End to Sin, to finiſh Transgreſſion, and to bring in Everlaſting Righteouſneſs*; for all man's Righteouſneſs is but as filthy Rags, and when he hath done all that he can, while he is in the old Nature, it is all unprofitable.

And further conſider both Priests and People, how the Priests Err in compelling people to do that in this caſe which they are ignorant of, and cannot give Answer for what they do; and here the Blind are Leaders of the Blind: For neither Priests nor People know in this matter what they do, for if they did, ſome of them would not do it; for when ſome in obedience to the Lord have asked them, why they did  
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do these things, which there is no Scripture for, they could not well tell what to say; some have said, *The Law of the Nation is for it*; Others in a blind manner will say, *That if they should not do it, their Children would be Damned*, because they think that maketh them *Christians*, when few of them know what a *Christian* is; for a *Christian* is one that walketh like Christ, or as Christ would have him, and so to be United to Christ. Some will Answer, and say, *That it was used in our Fore-Fathers dayes, and therefore we will use it.* It was said, *In the time of Ignorance the Lord winked, but now he hath removed the Clouds of Ignorance, and made these things known*, and hath cleared up the understandings of a Remnant more in this Age than in some Ages past, and hath manifested the emptiness, barrenness, unfruitfulness and unprofitableness of the Traditions of the Ignorant, and is calling to Repentance; and the People of this Age have as much need of Repenting of this thing of Sprinkling as any one thing; for in the manner as it is now used, and hath been for some time past, it is very wicked and abominable in the sight of God: and why may not people as well plead for their Fore-Fathers Drunkenness, Swearing, Lying and Whoreing as for this?

For note this one thing, when they go to make a *Christian*, as they suppose, do but mark them in the Action, when they are met together, they behave themselves more like People of making *Heathens*, than *Christians*; for it is common for them (they take occasion at such times) to Feast, Play, Dance, Revel and be drunk at the time when they practise such things.

things. And this is their manner of making *Christians*, who make use of those opportunities of their so meeting to commit such Abominations: but I would leave to the serious consideration of any sober People, whether these Actions and Practices be the way to make *Christians*?

O! the horrid Abominations and Pollutions that People do commit in this and almost in all their Duties, when they meet together, as they say, to worship God! the Lord is weary of bearing with it, and his Indignation is against them that run into any thing, and call it Service and Duty to God, when God hath not commanded it, nor required it, nor his Spirit led them to do it: These things are an Abomination to the Lord, and Christ is come to judge the World of Sin, of Righteousness and of Judgment; for people that are got into any Judgment or Righteousness, as to Religion and Worship, which they are not led and guided into by the Spirit of God, although it were a likeness of the true Worship which the People of God in Ages past did do in obedience to the Spirit of God, and where things that were accepted of God being done and acted by the holy men of God, as they were moved by his holy Spirit, were well-pleasing to God in their Day and Time, they being but Shadows and Figures of the Substance Christ Jesus, which is come, and hath put an end to them outward things, & now is calling of People to worship in the Spirit and in the Truth; for Christ said, *Such the Father seeketh to worship him.* So now though People may run into these things, which were good in their Time and Day, as Circumcision was in its day, so were other things  
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in their day and time, as *John's* Baptism, breaking of Bread, and many other things before, as the Passover, & the Brazen Serpent which *Moses* set up, was good till it was Idolized; and in the time of the Law there were many things used, as Sacrifice, and Burnt Offerings, Sin Offerings and Peace Offerings, the Blood of Bulls and Goats, the Ashes of a Heifer, with many outward things, (but as to the Sprinkling of Children we never read of) which made not the comers thereunto Perfect, as to the cleansing of the Conscience; for that was a Work alwayes done by the Spirit and Power of God; though it pleased God to condescend to mans low and weak Capacity in these outward things, till the fulness of time was come, in which he would send Christ the Substance of all those Types and Figures, and Shadowy outward things, and the Substance being come (to wit) the *Messiah*, Christ Jesus; the Shadows end in him, and the Righteousness thereof comes to be fulfilled in them that believe and obey the Truth (to wit) the followers of Christ Jesus: and *John* he spoke concerning his Commission or Ministration, that he was to Decrease, but Christ was to Increase.

For if you observe, *John* was sent a fore-runner of Christ, to prepare the Way of the Lord, and make his Pathes straight, and to Baptize in Water them that did believe the Testimony of *John* concerning Christ; and this was in order to a further Work which Christ would come to do, as *John* said, which was to Baptize with Fire and with the holy Ghost: So them that are come to be baptized with the holy Ghost, and with Fire, they are come to the Substance Christ Jesus, and to them the Shadows are ended. And

And as for the Word *Sacrament*, there is no such Word in the Scriptures, that I know; but as concerning Christ breaking of Bread with his Disciples, that was not spoken of as in relation for all men to use it, but to his Disciples alone; for he thus spoke and laid unto them, *As often as ye do this, do it in remembrance of me, and in so doing* (said he to them, not to the World) *you shew the Lord's Death till he come.* For he had promised to them, *He that was with them; should be in them.* So they were to stay at *Jerusalem*, till they were indued with Power from on High, which was to know his Second Coming, spiritually, without Sin, unto Salvation, which accordingly he performed to them; and then there was no need for to do any thing without to bring them to Remembrance of Christ, the Hope of Glory, within them; he was then come to guide their Minds and Hearts into all Truth.

So when his Disciples were endued with Power from on High, then in Authority they went into all Nations, baptizing them into the Name of the Father, Son and Holy Ghost: He doth not say with Outward Water, but *into the Name of the Father, Son and Holy Ghost*: And the Name of the Lord is a strong Tower, and the Righteous flee to it, and are saved from the Devouring Adversary: we have cause to praise the Lord for this; for this is known in our dayes, as it was in dayes past. But now for People to run into the Imitation of these things, and not by Motion from the Lord, because it hath been used in times past by the People of God; I say, for others to run into it, that never came to witness a being in

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that state which the People of God were in, this is that Worship which is built upon the Sand, which when the Storms come, and the Winds of Persecution blow, then that Building falls, and great is the Fall of it; and this Righteousness Christ is come to judge as well as Sin: So whatsoever is set up, although it may be seemingly Righteous in the Eyes of People, which they have been seeking to themselves, it must all down, as well as their Sins; for it is all alike in the sight of God; for People have been seeking out easie Wayes to serve God in; for this worshipping of God in Spirit and Truth they do not like, the Gate that leadeth to it is so strait, that they must so much deny themselves, that they cannot get in at it with their Body of Sin; and this is such a Cross to their own Wills, that they that delight in the Pleasures of Sin cannot abide to think on it, but get up what they can against it, and would faine have an easier Way than Christ, and reckon him an hard Master, because he would have them leave the Pleasures of Sin, that they may be saved in the Day of Account, which will suddenly come upon all the World, to give an Account of their Deeds done in the Body, whether they are Good or Evil.

Therefore 'tis good for all People to see that their Deeds are Good, before it be too late, and lay aside that which hindereth, that they may enter in at the strait Gate, before it be shut, never more to be opened; for it is God that openeth, and it is him that shutteth; and if he shut again, all the World shall never open more; and though they may then seek,  
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they cannot find : and many times when it pleases God to open the blind Eye, so that they come to see, they see there is so much to deny and to do away, that they are willing to be blind again, and so begin to hate that which shewed it them, and even them also that are obedient to it, for the sake of him who in Good Will would save them from Hell : There are many things that hinder People from entering in at the strait Gate; *for strait is the Gate & narrow is the way which leads unto eternal Life & few there be that find it*, because they are seeking the Wrong Way ; most People are seeking every one his own Way, and the Way of the Lord is neglected ; for in that Way they cannot walk in their old course of Life ; for I will render many Instances why many are striving and cannot enter in at the strait Gate. This is strait to the Carnal Man, but to the Spiritual Man it is easie, or it is made easie to them by the Spirit of God ; but to the Sinner 'tis hard ; the Drunkard, because of his Drunkenness cannot enter into the Kingdom of God ; the Swearer, because of his Swearing ; the Lyar, because of his Lying ; the Covetous Man, because of his Covetousness ; the Cozening, Deceitful, Envious and Malicious-minded Men cannot enter because of these things ; the Proud and Lofty, or them that spend their time in Playing & Sporting, in Vanity and Jesting, cannot enter ; these and all such things have and do hinder from coming into the Kingdom of Heaven ; the Whoremonger, Thief and Murderer, the Hypocrite or Blasphemer, cannot enter ; and they that be got under a Cover of Religion which is not true, but false, cannot enter, though it make a

great shew, it being not right, this hindreth many from coming to God, and is one of the greatest Snares the Devil hath to deceive with among men, and doth in this kind deceive Millions of People; for here he makes them believe *All is well*, and so being under a Profession they are willing to believe it; but he cannot so easily perswade them that are in open Prophaneness *that it is well with them*; for they have no such Cover for their Sins; and therefore Christ said, *Publicans and Harlots should enter the Kingdom before such*, Matth. 21. 31.

And for them that profess the Truth, and do not walk in it, they shall never enter the Kingdom of God.

All these fore-mentioned things, and many more that might be mentioned, do hinder many from entering in at the Strait Gate; these be the Weights and Burdens which were and are to be laid aside, which do easily beset People; and it is not applying of Promises (as they call it) will do it, in that Way which Carnal-minded Men do apply them; for there is no Promise of coming to the Kingdom of God (which Kingdom is not of this World) but upon such terms of being born again, and so becoming new Creatures; and then such come to know the In-side cleansed of Sin by him that hath regenerated them, which is the Lord from Heaven, the Second Adam, the Quickening Spirit; for 'tis not making clean the Out-side will do, and still the In-side to be full of Sin; and here many People have been cheated of their Souls, in believing of them that have smoothed them up in Sin;

Sin; for when it hath pleased the Lord many times to awaken people out of Sin, that have been asleep in Sin, and when they are a little awakened, and by that Light which then shineth in them come to see Sin appear as it is exceeding sinful, and he that shews unto man his Thoughts, he it is that sets all in order before them, and so people come to see, that it is not as it should be with them, as concerning their Peace with God; and then not knowing what it is that sheweth them how it is with them, and that God is so near them, neither do they know that that which sheweth them their Sin, is able to deliver out of it, and to give them Power over it, because it is so slighted by their Teachers, therefore they sleight it also; and under this Trouble of Mind many a poor Creature is under great Distress, seeing his Sin is remaining and that the Wages thereof is Death, finding no Helper on Earth, but wandering in dry places, seeking Rest, but finding none, because they are still reasoning with Flesh and Blood, not joyning to that which sheweth them their Sin; here they are at a Loss concerning Salvation; and in this State and Condition many are going from one Profession to another, there inquiring of one Teacher or another, *What they must do to be eased of their Troubled Mind, and come to some Satisfaction concerning their poor Souls*; then these blind Teachers begin to turn them to Wrong Wayes, herein cometh Destruction upon many a poor Soul, being led by the blind Leaders of the Blind into many Crooked and By Wayes, which lead to Destruction; and here one he bids them apply the Promises; another, he cryes out, *Go into the Water*; another, turning

turning them to the *Bread and Wine*; and another to *worship Images*, which can neither hear, speak or see. So here they are turning People to Outward Things, when the chief cause lies within, and cannot be purged out by these outward things, but only by the Power of God: Man may make clean the Out-side, but the In-side must be cleansed by God; and if the In-side be clean, then the Out-side also will be clean; the Out-side may be clean and painted, and the In-side full of Rottenness; and in this State and Condition the Dawbers with Untempered Morter dawb over peoples Wounds, but could never cure them: I am not speaking against those Outward Means which the Lord calleth any into; but for People to run into any thing which they are not called to, though it may be in Pretence of Service and Worship to God, this never did nor will ease any of their Burden of Sin, which they groan under, but it is Christ alone that must do it, it must be upon his own Terms, and not as Man would have it; but there are many *Lo Heres*, turning people to Outward Things, and not to Christ's Appearance within; one crying, *Lo here is Christ*, and another *Lo there he is*, in this or the other Outward Observation: But what said Christ of such that spoke after this manner? *Go not after them* (said he) *that shall say, Lo here is Christ, or Lo there he is, go not forth, believe them not*; for *that which may be known of God is near*, which is called the Word, which is in the Heart and in the Mouth; and this is that which shews unto Man his Sin, and also able to take it away; for he is come to put an End to Sin, and to finish Transgression, so to bring in Everlasting Righteousness:

teousness: this is the Work which he came to do, which all the blind Guides can never do; and this is he which bringeth that Peace and Wisdom which passeth all Understandings of Men.

And further, Christ said to the *Jews*, *The Kingdom of Heaven is within you*. But observe, instead of turning People to this inward Principle which Christ told People of, the Blind Guides are altogether turning People unto outward things, and so here setting them to make clean the Out-side of the Cup and Platter, and People are cheated of their Souls; for one is crying, *The Mass-Book* is the Way to come to Heaven, and *Praying to dead Saints*, and *worshipping of Images*; others crying, *Dipping and Bread and wine* is the Way; and another crying, *The Church-Faith* is the Way; another steps up, and saith, *His Directory* is the Way; and there is another saying, *The Common Prayer-Book* is the Way; so here are many Wayes set up by the Invention of Man in the fallen state, so leading many Thousands of poor People into these outward things, and not keeping to that or being turned to that which searcheth the Heart and tryeth the Reins, and for want of this come to lose their Souls Rest and Happiness with God; for 'tis not the making clean the Out-side will do, but them that are cleansed within, these are them which God delights in; it is the Pure in Heart that see God; here every one cometh to know how it is with them; for God is with the Pure in Heart, and by him people come to know the Way which leadeth to Everlasting Life; and this is he that we say is the Way to come to that Kingdom which is not of this World, where no Mortal Man  
ever

ever came to; and the Scripture directeth people to him, and bears Testimony of him, which we whom the World in Scorn calls *Quakers* do faithfully believe is true; and though we have been belyed and falsely accused in that matter, we desire the Lord may forgive them that have been guilty of that thing, in saying, we *Deny the Scriptures*; for there are no People own the Scriptures more than we do; for 'tis not every one that readeth it that doth own it, although 'tis good to read it; 'tis they that answer and fulfil the Sayings of Scripture in Life and Conversation that truly own them, and these come to know the Mysteries of them, and not every one that can talk of them, as the *Scribes* and *Pharisees* could, and premeditate things in their Brains, and talk of them in their Wills, but 'tis he only that doth the Sayings of them that cometh to know the Comfort and Benefit of them.

For People are mistaken in this, thinking that by often reading the Scriptures (little minding what they read) that this will do God Service; No, no, 'tis they that read with Understanding, and come to Practise the same, who come to know all false Worship from the true, and the true from the false.

For the Scripture doth not direct people to it self, but to Christ Jesus; for we say, he is the Way, the Truth and the Life; and we see where Christ taketh them off from having so much dependency on the Scriptures, and said thus, *Search the Scriptures, for in them you think to have Eternal Life, and they are they which testifie of me; but you will not come to me that you may have Life,* John 5. 39. So we say that Christ is  
he



he that giveth Life, and without him no man can come to God. And this is our Principle, and that which we do faithfully believe, and the Scriptures are on our side as a Cloud of Witnesses: And we do not believe that any of these outward things will do, as Praying to them that are dead, or Worshipping of Images, or Signing with a Cross, or any of these things; but man must become a new Creature, all old things must be done away.

Neither do we believe that Water, Bread or Wine can do any thing towards cleansing of the Conscience; Neither do we believe that the *Church Faith*, (as they call it) nor their *Directory*; but he that said, *Before Abraham was I am*, 'tis he that is mans true director alone, without all their made Faiths, and framed Directories, or any such thing. And we do further believe, That 'tis not the Common-Prayer-Book, nor the Sprinkling of Children, or any thing else that they can invent that will make a Man or a Woman a new Creature, but Christ, which is the true Bread which cometh down from Heaven, they that eat thereof shall never Hunger more; and Christ hath promised this to them which hunger after Righteousness: they that hunger after Righteousness Christ is feeding with this Bread, and he is chusing of them out of the Vanities of this World. But they that deny the leading and guiding of the Spirit of God, and say, *That Inspiration and Revelation is ceased*, as the Priests and Professors do, and say, *There is no such thing now a dayes*. Such never come to eat of that Bread, which Christ said he would give to them that hungered after him; but them that are Full and Rich he sendeth

empty away, but the Needy and poor of Spirit he Feedeth and filleth with good things.

But as to them that deny *Revelation* and the *Light of Christ*, which enlightneth all, and the Righteous are guided by, them that oppose and deny this, I do believe that they see no Revelation, neither do they see any Beauty or Comeliness in the appearance of Christ, for he is grieved in them as a man of Sorrows, and his Visage is more marred by them then any mans, because they are alwayes Warring, Writing, and enviously Opposing the Light and Spirit of God in themselves and in others.

Therefore they must needs not know how it is with them, and must needs be blind while they are in striving against that which would let them see; for the Scripture saith, *There is none knoweth the things of God but by the Spirit of God.* And in this state and condition, rebelling against that which is the only means of Salvation, and are mudling in the dark, and know not how it is with them, because they are hearkning to the false Prophets and blind Guides; and this is the reason that Condemnation is come upon them that are condemned, because Christ is come, & they that will not believe on him must be condemned; *This being the Condemnation of the world, that Light is come into the world & men love Darknes rather then Light because their Deeds are Evil.* For we may read that whilst Paul was opposing of the Light and Spirit in himself, which often times pricked him in his Conscience for what he did, which was not right, although it were in a blind Zeal, and under a cover of Religion, yet being done in his own Will, and according to the Wisdom of

of the Flesh, this was that which blinded his Eye that he could not see how it was with him, but was as these be now adayes, hating and persecuting of the Just, and yet talking much of Religion, and very busie about the Letter, talking much of the Prophets Words, but Persecuting the Just, and quenching the Spirit of Christ, as these outside Professors do now adayes : So we may see that *Paul*, till he came to know Revelation in himself, and to walk by the Light of Christ which shone in him, for all his Learning and his great Profession, yet he was ignorant of the Way of the Lord ; and as to his own Condition, he could not examine himself, nor know how it was with him, till he turned to that which reprov'd him, and so to have his mind guided by it, and his Conversation to be managed by that which pricked his Conscience, and so he came to fear the Lord more then men ; and though men rose up against him for coming to that strange Doctrine, as they so called it, which Doctrine the Wisdom of this World could never understand in that Age, neither can they now, but alwayes counted it strange, Madnes and Folly ; and so they do now adayes, and when *Paul* came to be led by another Spirit then that he was led by, or then that they were led by, & by this he came to be led beyond their wisdom, then they cryed out he was a Mad Man ; and so they are crying now adayes concerning us, because as Christ saith, *They know not what they do, nor what Spirit they are of ;* and thus the Blind leadeth the Blind.

And here lieth the reason there is so much Confusion among men about Religion, and why so few are chosen, because they go from the true Guide, and

from him that giveth a right understanding concerning the true Worship, and things relating to Salvation.

For there is no other Name given under Heaven, whereby any man comes to the Kingdom of Heaven and is saved, but by Christ Jesus alone; for as Christ saith, *I am the Way, the Truth and the Life*, John 14. 6. Now to this most People of all sorts will confess, because it is Scripture, that Christ is the Way, the Truth and the Life.

But now here is one thing to be considered, that I would have all People well to mind, that is, Christ being the Way, the Truth and the Life, to know what Way he is, and how he is the Truth and the Life: Now to confess to this is one thing, and to come to be a Witness of it is another thing; for mind Christ, his mind in this thing is, that he is man and womans Way to Heaven, and the Truth that they must come to and be guided by, and the Life that they must live in, which is by Faith in the Son of God. Now here lieth the matter to be considered, whether or no thou art come to that state and condition, that is, to come to know Christ to be thy Way? and whether thou art come to know the Truth as it is in Jesus? and to live that Life which pleases God, yea or nay? which Life is in Christ Jesus; this every one is to consider; for till People come to be Witnesses of this in themselves, 'tis not a confessing to it or talking of it will do or stand them in any stead in the Day of Account, when God comes to reckon with them.

For this the holy men of God did witness, and said, *The Life which we now live is by the Faith of the Son of God*, Gal. 2. 20. And

And John said (that came to witness the work of God begun, and carrying on in himself) on this manner, *That which was from the beginning, which we have heard, which we have seen with our Eyes, which we have looked upon, and our Hands have handled of the Word of Life, this declare we unto you, 1 John 1. 1.* And further the Apostle saith, *Christ wrought all their Works in them and for them,* which work was to root out Sin.

Now this they came to know and witness in themselves, and not by report and hear-say of others; this state the People of God came to in all Ages and Generations, in a measure while they were here in this Life, and did not think to have the work of Redemption done for them when they were dead, as some now adays think to have, thinking to serve the Devil while they are here, and that God will save them when they can sin no longer: but mark this, such as People sow, such shall they reap, and they that sow Sin and Wickedness, must of the same Wages reap Corruption, which Wages the Scripture saith is Death, saying, *The Wages of Sin is Death,* (and that to them for evermore) *but the Gift of God is Eternal Life, Rom. 6. 23.* For this is a strange thing that a man should be a Servant to one man many Years, and at last come to another for Wages for the same time; this is Confusion and Madnes, and with this Cheat a great part of the World is cheated by both Priests and Professors, in telling People that they cannot live without Sin, and so they serve the Devil all their days, and that God would accept with the reward of Peace of them, when they can serve him no longer: For inasmuch as they tell People, they cannot leave off Sinning,

Sinning, but must sin as long as they live; it is the same thing as if they tell People, they must serve the Devil all their dayes; for there is no sin committed or brought forth in any, but it is of the Devil's begetting and bringing forth in People; for he is the Father of all Sin in all people, wheresoever or in whomsoever it is brought forth; and therefore this unavoidably must follow, that they that live and dye in Sin, must live and dye Servants to the Devil; & if so, every man must expect his Wages according to his Works: Therefore I would have none deceive themselves. for if the Devil must be served all your dayes, him you must go to at last unavoidably, whether you will believe it or no.

And further, take notice of this; Christ is not the Way of the Wicked, nor of Sinners, neither are Sinners, or they that plead for Sin, come to the Truth, nor to know it, nor to live the Life of it, which Life is out of Sin, and not in Sin, for that is a Life of the Devil; for he is the Founder of all Sin, and the Wages of Sin is Death and Damnation to all that live and dye in Sin. These things are worthy to be considered before it be too late, which will be when God's Spirit hath done striving with thee; for without coming to know the Devil's Works destroyed in thee, or that work begun by the Lord, till thou comest to know this, thou shalt never know the Truth making Free from Sin, and that which makes Free from sin is Christ; and till People come to know this Freedom from Sin begun, they can never know Righteousness; and without Righteousness, none shall see God, and without coming to see God; none can



go to Heaven; till they come to be Freed from Sin, none can be fitted for Heaven. And the Scripture saith, *The Truth makes Free*; and the Truth is Christ Jesus; and if this be to make Free, it is to make Free from something; and if it be not from Sin, what is it that People must be Freed from? I would know; I do believe it is from Sin; for I never heard of any thing that any was in Bondage to but Sin, that hindereth People of Salvation; and therefore Christ the Truth is come to make an end of it, that Righteousness may reign in the room of Sin; and these two things were never known to dwell together, but one must be known to be pulling down before the other can be set up; therefore it was said, *Light hath no fellowship with Darkness, nor a Believer with an Infidel*. Here Christ is meant the Light, and the Devil the Power of Darkness; and these two War one against the other in People, striving which shall rule and bear sway in Peoples Minds, Hearts and Affections: one of these two Spirits striveth to lead into all manner of Sin and Evil; and the other striveth to lead into all manner of Righteousness and true Holiness, both in things Spiritual and Temporal.

And here I will make a difference betwixt the manner of their working and striving in People, and that in all People at one time or another, and that all may be sensible of it, if they will; but if they will not in the day when God's good Spirit striveth with them, they shall be brought one day to a Remembrance of it, when they shall be unwilling, and before they are aware, when nothing but Death and Sorrow shall meet together, and none to help them will be found.

Now

Now to the matter and manner of these two Spirits striving: the bad Spirit, he in all People strives to keep their Minds altogether in Carnal and in Earthly things, which is Death to the Soul: The Scripture saith, *To be Carnally-minded is Death, but to be Spiritually-minded is Life and Peace*: and this I do believe is true; I have found it so by good Experience.

And this is the Devils end to keep Peoples Minds upon Earthly things, that they may never mind Heavenly things, but to spend away their precious time in this world, till there be no more time, that thereby they may lose the *Treasure* in Heaven, that is laid up in Heaven for all those that will come to God upon his Terms, which Terms are for People to Repent, deny themselves, to take up a Cross to their own Wills, to love and fear God, and to worship him in Spirit and Truth; and I am sure that none can do this without the Spirit, if it must be as the Scripture saith, in the Spirit and in the Truth; and I believe the Scripture is true, and that Christ spoke true when he spoke these words, and all priests and Professors are in Error and Blindness that deny these things: but all them that love the Appearance of the Spirit of Christ Jesus, which is the chief Terms of Salvation, come to know Benefit thereby; the manner of his appearing is in Peoples Minds against Sin; and they that love that which the Spirit of God appeareth against, and judgeth in their Minds, they are yet hating of God, let them profess what they will, it is in vain; but they that love those things which the Spirit of God in themselves appeareth for, these be they that love his Appearance.

But in all Ages, they that had got on a Covering,  
which

which was not of God's Spirit, these were ever the work; for all Religions are false, except that in Spirit and Truth; and all these false Colours of Religion were ever invented by the Devil; and this is one way that he in all Generations did work, when he could no longer keep People in open Prophaneness, then he invents new wayes for them to walk in, and he will plead Scripture for it too, and speak much of the holy men of God's Works too, That in Ages past they were commanded to do, which were good in their Day and Time to them that were obedient to it, which were to last till Christ the Substance came, or till the time of Reformation, being but Shadows and Figures of the Substance, which blessed be the Lord he is come, and hath put an end to these things, and hath set up a Worship in Spirit and Truth. But the Spirit of the Devil he is alwayes a keeping busied about outward things and Lip-service, that he may keep the Heart upon some visible thing, and off from the inward and spiritual Worship; and this is one way that he worketh in the Mystry of Iniquity: alwayes when he can keep People no longer in open Prophaneness, then to turn them into outward Duties, as he calls them, when God required no such thing at their Hands; for it is first the Heart the Lord requireth, saying, *My Son, give me thy* Prov. 23. 26.

*Heart*: that is, to set their Hearts on the Lord, and to be led by his good Spirit in them, then Family-Duties and other Duties are by God accepted, they being done by the Guidance of Gods good Spirit; for thou mayst read in the Scriptures of Truth (which we own, and have more esteem of them

than any other Book in the World) and they speak after this manner; saying, *The Prayers of the Wicked are Abomination to the Lord; but the Prayers of the Righteous avail much.*

But the Manner of the Spirit of the Devil is to keep People from being Righteous, that their Prayers may not be accepted; and keeping in outward things, that they may never know the inward Work of God, which is to work out Sin, and to bring in Everlasting Righteousness. But he is keeping of them ever hearing and ever learning, that they may never be able to come to the Knowledge of the Truth; for he knows, while they are hearkening to the Teaching of the blind Guides, they can never come to the Knowledge of the Truth; for the Devil knows, till People come to be led and guided by the Spirit of Truth it is impossible that they can ever come to the Knowledge of the Truth: here he keeps People seeking of the Living amongst the Dead, and Life where no Life is: And this is the manner of the working of the Enemy.

And this is the greatest Cheat that the Devil hath to cheat People of their Souls, to turn People into one Outside Painted Religion or another, and then persuade them all is well; and most of them are willing to believe him, it being in the Delightful Tract of the World, only differing in some Ceremonies; but the Religion in Spirit and Truth, Light and Grace, this the Professors cannot abide, because it calls into a Narrow Way, and to enter in at a strait Gate.

For the Enemy had rather, or as lieve People got into some Tract or Form of Religion, as not, for then he can persuade them it is well with them, and persuades

swades them that they need not seek after any thing else ; and all this he doth, that he may keep them from the true Worship in Spirit and Truth. But those that are in open Prophaneness he cannot blind after this Manner ; for they know, whosoever is Right they are Wrong, and have no Cover for what they do ; therefore Christ said , *Publicans and Harlots should enter the Kingdom of Heaven before such as Profess Service to God, and serve him not acceptably* ; for no Service is acceptable , but that in Spirit and Truth : *Wo unto them that are Covered, and not with the Spirit of the Lord.* And many more Wayes the Devil hath to keep People from answering the Requirings of God's Spirit, but no Snare like to a False Cover of Religion.

Many there be that he hath other Baits for, that matter nothing of any Religion ; some he keeps all their dayes their Minds and Hearts in Covetousness, some in Pride, some in Drunkenness, some in Cozening and Cheating ; and many more Baits and Snares he hath to betray People of their Happiness with the Lord : some the Devil perswades, they shall never give an Account to God for what they do, and so live like Ranters all their dayes : And he tells them, There is neither God nor Devil, Hell nor Heaven, and many are willing to believe it : But have a care of this Perswasion ; for thou shalt know these things to be Lyes one day, to the Sorrow of thy Soul, when it will be too late for thee to consider, if thou dost not Repent in time. Others the Devil perswadeth, that God hath created some to *Salvation*, others to *Damnation*, which is as great an Untruth as the other, and a great many are willing to believe it, sup-

posing they are of those that are ordained to Salvation; some others there be of that mind that are perswaded, that if it be so, they are of that Number which are born to Damnation; and upon this Perswasion many grow Careless in their Conversations, and run into all manner of Evil. This Perswasion is a just Road to Destruction, and a Sink of Iniquity, and destroys many a poor Soul.

All these things that I have mentioned, and many more which might be mentioned, are the Wayes and Inventions which the Devil hath invented and set up in and among People; and this is his manner of working by his Spirit in People, and yet pleads Scripture for what he doth, that thereby he might colour over his Deceit. And this hath been his manner in all Ages to deceive the Nations of the World; but Wo be to them that hearken to him: this is the Strangers Voice, which Christ said, *his Sheep would not hearken to*; saying, *My Sheep here my Voice, and the Voice of a Stranger will they not hear*. Here it doth appear there were two Voices to be heard; here was the Voice of Christ, and the Strangers Voice, which was the Voice of the Devil: These two Voices now adayes are heard, and are obeyed by all People, either the one or the other; for none can serve two Masters, or obey two Voices; therefore People cannot serve God and Mamon: And the manner of these two Spirits uttering their Voices is in an Invisible and Spiritual manner.

And as I have before opened the Mysteries of Iniquity, & the manner of the Working of the Spirit of the Enemy, so now I am come to relate how, and in what manner



manner doth the Spirit of the Lord differ in the manner of working from the Spirit of the Devil in all People, at one time or another ; this is known striving in them, though they will not obey it that is of this manner ; it doth begin to work, to knock at the Door of Peoples Hearts, or secretly reprove for Sin, trouble People for doing that which they ought not to do, and condemns them when they do amiss ; this is called in the Scriptures, the Reproofs of Instruction, and the Way of Life ; and I do believe it is so, although many Professors will not believe it ; and if it be the Way of Life, I do believe it is able to Redeem from that it calls out of, which is Sin and Wickedness, and as People hearken to it, it opens their Understandings, and sheweth them how it is with them, and not only so, but bringeth into a New Life and Conversation, and keeps Peoples Minds alwayes in that which is Good, and out of that which is Bad ; and this is as Spiritual Food for the Soul, and then People come to know that Bread which comes down from Heaven, and to drink of that Water that never faileth ; and brings that Peace upon People, which none can know, but them that do enjoy it : This doth the Light or Spirit of God do in the Righteous, and much more which might be mentioned : This is he that the Scripture calls, *The Searcher of Hearts, and a Tryer of Reins* ; he is a Justifier of the Righteous, and a Condemner of the Wicked ; and to him must all give an Account one day. After this manner doth the Spirit of the Lord differ from the Spirit of the Devil, in operating and working in People ; and one of these leads to Heaven, and the other to Hell.

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Here is one thing more which comes in my Mind concerning the working of these two Spirits ; the Spirit of the Lord many times by often following and pursuing of People with his Righteous Judgments, till he brings to a Consideration of their Latter End, and then many times in that Condition people come to seek after the right Way, and then the Lord openeth the Mysteries of his Kingdom to them, and then they begin to see the Right Way from the Wrong, the Narrow Way from the Wide, and begin to see the Gate to be strait, and the Way to be narrow ; then many begin to consult with the Reasoning Part in Man, which is the Work of the Enemy ; for he makes it his Business at all times to work out all that is good ; his manner is, when any come to be convinced of the Right Way, then to set them into questioning, *How they shall enter in at this strait Gate, and to walk in that narrow Way,* and so come to seek after some easier Way ; and the Devil he sets all manner of Dangers before people, and begins to tell them, *That the way is too hard for them to walk in ;* and tells them, *There be many easier and better Wayes, wherein they may walk and do well ;* and tells them, *That is the Wor<sup>st</sup> Way of all, any thing but that ;* for he knows well enough, there is no other Way to Heaven : and saith the Enemy, *If thou ownest this worship in Spirit, thou wilt be hated of all people, and in Danger of losing all, and of having the Displeasure of this or the other Relation, Neighbour or Acquaintance ;* and saith he, *This is a new Upstart Religion, hath been but lately standing ;* and (saith he) *our Religion hath been long standing, and our Mother-Church cannot Err ;* and saith he, *our Fore-*  
*Fathers*

*Fathers were in the Right, and our Ministers, who have great Learning, must be in the Right, or else who can be Right? and how can Tradesmen, Plowmen and such come to know the way to Heaven? These things and many more the Devil puts into peoples Minds, to set them against that which would save their Souls, that when God hath called people by his Spirit to walk in the Narrow Way, which leadeth to Everlasting Life, then the Devil he musters up all these fore-mentioned things, and many more which might be mentioned, and layes before people as Snares, and by this many times turns people some one way and some another, any way so that they might not come to walk in the Narrow Way, and to worship God in Spirit and Truth; some he turneth into Fears, *how they shall live*; some into the Mire and Dirt of Sin and Wickedness again; some under False Colours of Religions; some into Carelesness; some into Dispair, and tells them, *Their Day is over*; others he tells, *There is time enough yet to Repent*, and so lulls people asleep in Sin till there is no more time; & others he upbraids with the Unfaithfulness of some who profess the Truth; but Wo be to them that hearken to him in any kind, mark this, *Thou shalt answer for what thou dost, and so shall others for themselves*; and further, *whatsoever others do, that will be no Excuse for thee in the Day of Account*.*

Therefore have a care of believing the lying Serpent, which with his Lyes and Deceit goeth about to deceive the Nations, and most people are deceived by him; and because people are hearkening to him more than to the Lord, this is the Reason so few are chosen  
of

of the Number that are called; *for many are Called, but few are Chosen.*

I would not have people think it strange as concerning this manner of Reasoning that is put into people by the Devil, I would have none should think hard of this; for I will tell thee plainly, that whatsoever is put into any Man or Woman's Mind, that is not right, true or good, is put in by the spirit of the Devil; and whatsoever is put into any Man or Woman's Mind that is good, right and just, is done by the Spirit of the Lord; for take notice of this, all peoples Minds and Affections are swayed by one or the other of these two Spirits, one turning into Wickedness, the other into Righteousness; this is true, whether thou wilt believe it or no, thou shalt be made to know it when it will be too late, if thou art not aware.

A few words in answer to the fore-mentioned Reasonings and Objections against the Truth and Spiritual Worship.

As to the Strait Gate and Narrow Way, it is strait to the Wicked, it is pleasant to the Righteous; and as to the many Wayes, there are not many Wayes to Heaven, but to Heaven there is but one Way, and that is to come to answer God's Spirit in thee, and to worship God in Spirit and in Truth.

And as to the being hated of all people, this is no new thing; for Christ and all the holy Men of God were ever Hated, as thou mayst read in the Scriptures; and Moses said, *He did esteem of the Reproaches that he under-went for Christ's sake to be greater Riches to him than all the Treasures in Egypt:* and though

though they were hated of Men, yet they were beloved of God ; and all this while it is well enough.

And as to the Danger of Losing any thing for Christ's sake, this was counted by the Righteous all Joy, that they were not counted only worthy to Rain with Christ, but also to Suffer with him ; and the Lord hath promised, *That whatsoever any Suffer for him, they shall have Recompensed in this Life a hundred fold, and in the world to come Life Everlasting, without End.* And the Scripture saith, *They that will live Godly in Christ Jesus, must suffer Persecutions.* And Christ told his Disciples, *The Servant was not greater than his Master ; if they persecuted him, it was certain they would persecute them.* And as to the Displeasing of Men, it is impossible that people can please God and Ungodly Men ; and *Peter and John* bad people judge whether they had best Please God or Man. And as concerning a Livelihood, believe the Scripture, *First seek God's Kingdom, and the Righteousness thereof, and all other things shall be added to thee,* Matth. 6. 33.

And as for our Religion, which is in Spirit and in Truth, to be a *New Upstart Religion*, this is a downright Slander ; for it was set up by Christ above sixteen hundred years ago ; and there is no other Way to Heaven but this, though some there be that do profess it, that do not walk in it, this doth not alter the Case, or make the thing not to be the same as it is professed ; for *Judas* did not alter the Case in that matter, neither do any Traitors to the Truth now adayes.

And as to the False Religion, it is true it hath been

long standing, the more is the Pity; yet that doth not make, because False Religions have been long standing, that therefore it must ever remain; this will not hold. It is true, ever since Wickedness hath been covered under a Cloak of Religion, this hath been standing.

And as to the Church, which some say *cannot Err*: I answer, that there is no Church or People but do Err, except them that are led and guided by the Spirit of God, and such are the only true Church; and they that are led by this, are led by that Spirit that never did nor can Err: and till people come to this, all go astray, let them profess what they will.

And as to our Fore-Fathers, how it was with them, that I will leave to the Lord; I will not judge of them that I never knew: but this I do believe of them, That some of them were Faithful to what they knew, and that is it the Lord requires, and doth accept of; and as to them, they are gone, and I do believe some of them dyed in the true Faith, which we do believe in; and I do believe, they are at Rest with the Lord, and were of our Mind and Belief, though not called by this new Nick-Name, which the Devil in our Age hath invented for his Servants to put upon us, as in all Ages the Devil had New Nick-Names for to disguise and deride Christ and his Followers, and so he hath now.

And for your Ministers to know the Way, there are none that know the Truth, nor no true Ministers; but them that come to be endowed with Power from on High, which is known by Revelation and Inspiration, which your Priests and Professors do deny; therefore



fore they cannot know the Truth while they are denying that which bringeth to the Knowledge of the Truth; for the Scripture saith, (and I do believe they are true, and they say) though *there is a Spirit in Man, yet it is the Inspiration of the Almighty that gives an Understanding.*

And as concerning Great Learning, this is good in its place, as men come to the true Understanding of it given to them by the Spirit of God; for the Scripture is as a Mystery hid from the Wisdom of this World; and it was never known that Outward Learning, or Education of Men, nor Great Learning, did ever bring any man to the Knowledge of the Truth, nor never was able to unfold the Mystery of Godliness to any man; as for Instance, there was *Paul*, he was a great Learned Man, and had great Parts and Education, and counted himself beyond many of the *Jews*, yet for all this he was ignorant of the true Knowledge of God, till he came to it by the Revelation of the Son of God; for that was and now is the thing alone that brought People to the Knowledge of that which is hid from the Wisdom of this World.

And as concerning Tradesmen and Plowmen knowing the Way, read the Scriptures, and there thou wilt find in all Ages it was such chiefly that came to the true Knowledge of the right Way of God, for there were *Peter* and *John* that were Unlearned Men, and many more beside them, which were able Ministers of the Lord, and where are there any great Learned Men now adayes that can compare with them? but there are many now adayes

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that are come to the Knowledge of the Truth as they came to it by the Learning which they have learned of the Lord, so do they preach, whether they have outward Learning or not, this makes not much matter in the things of God, though Learning be very good in its place to them that make good use of it; but if you observe the greatest Learned Men are commonly most ignorant of Christ's Kingdom; therefore that is not the thing that makes people Righteous; nor is it enough barely reading the Prophets Words and Works, and Christ's Words, and what he did, and the Apostles Conditions, how it was with them, it is not enough to read these things, unless people come to live the same Life that they did, but it must be done by the Power of God; and this is the Reason that there are so many ever reading and hearing, and never able to come to the Knowledge of the Truth, thinking by running into outward things they shall do well, and never come to Christ that they may know Life Eternal, which is *to know God*, as the Scripture saith) *whom to know is Life Eternal*,

A Day and a Time hath God given to all people, that if they will in that Day and Time they may come to know God, and by him to be cleansed of Sin, which is the Cause of Death to their Souls.

And in this Day Christ would gather all People to himself as a Hen gathers her Chickens under her Wings; but if people will not come to him in that Day and Time, when he calleth to them, they shall never know Freedom from the Bondage of Hell and Death.

A Lamentation may be taken up concerning all such, that sin out their Day, and the Night comes on them at unawares, and there be none to help, as Christ took up concerning *Jerusalem*, when their Day was over, he went and beheld it with much Sorrow, and wept over it with much Pity, saying on this wise, *O Jerusalem, Jerusalem! thou that killest the Prophets, and stonest them that are sent to thee; how often would I have gathered thee, even as a Hen would have gathered her Chickens under her Wings, and ye would not!* and further said he, *O that thou hadst known in this thy Day the things belonging to thy Peace! but now they are hid from thine Eyes.* So it is with all people that sin out their Day as they did; for the Lord striveth with all People, as well as he strove with them, to bring them to the Knowledge of the Things that belong to their Peace; but still here they lie in Ignorance, not yielding to the Motions of the Spirit of Christ, although there be things laid up in store for them, which do belong to their Peace; yet in this Condition they are never worthy to know it, because they believe not; and they that are not faithful in a little, never come to know much.

Thus will it be with all those that sin out their Day, and will not answer God in the Time when he striveth with them.

So 'tis good for all people to consider these things, before it be too late, that they may get Assurance of that which will stand by them, and make choice of that which *Mary* did, that Good Part which shall never be taken from them; and herein people will come to finish their course with Joy, and lay down  
their

their Heads in Peace when Dayes and Time shall be no more.

Thus far have I cleared my Conscience of that which lay upon me from the Lord to write, in Love to all who desire to be in Favour with God, that they may have Assurance of Acceptance with him for their Souls, when their Bodies must be laid in their Graves.

*So I rest, with Love and Good Will towards all People, desiring the Good and Prosperity of all in that way which leadeth to that Kingdom which is not of this World, who are known to many to be of that Mind and of that Desire, by the Name of*

West Chilmington in }  
 Sussex, in the 2d }  
 Month, 1680. }

John Songhurst.

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THE END.